

Muntakhab Ahadith

**A Selection of Ahadith Relating to the
Six Qualities of Da'wat and Tabligh**

Compiled by:

**Maulana Muhammad
Yousuf Kandhlavi (Ra)**

Organised and presented by:

Maulana Muhammad Saad Kandhlavi

CONTENTS

PHONETICS	
PREFACE	
INTRODUCTION	

KALIMAH ṬAYYĪBAH

Imān	
Belief in the Unseen	
Belief in the Hereafter	
Success in Compliance with Allāh's Commandments	

SALAH PRAYERS

Fard-Obligatory Prayers	
Salāh in Congregation	
Sunnah and Nāfilah Non-Obligatory Prayers	
Khushū' and Khudū'-Fear and Devotion in Prayers	
Virtues of Wudū'-Ablution	
The aa'māl-deeds and Fadā' il-Virtues of the Masjid	

'ILAM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLĀH SUBHĀHNAHU WA TA'ĀLĀ

'Ilm- Knowledge	
Inspiration by Qur'ān and Hadith	
DHIKR (Remembrance of Allāh Ta 'ālā)	
Virtues of Al-Qur'ān	
Virtues of Remembering Allāh Ta 'ālā	
Du'a'-Supplication and Dhikr-Remembrances as narrated from Rasūlūllah Sallallāhu 'Alaihi Wasallam	

IKRĀM-UL-MUSLIM

GENEROUSLY FULFILLING THE RIGHTS OF MUSLIMS

The Dignity of Muslim	1
Excellence of Conduct	2
The Rights of Muslims	3
Strengthening the Bonds of Kinship	4
Warning against Harming Muslims	5
Reconciling differences amongst Muslims	6
Helping Muslims	7

IKHLĀS

SINCERITY OF INTENTION

Sincerity of Intention	1
Belief in Promises of Allāh and Hope of Rewards	2
Condemnation of Riyā-Deeds with Intention of Being Seen	3

DA 'WAT AND TABLĪGH INVITING TOWARDS ALLĀH AND CONVEYING HIS MESSAGE

Da 'wat and its Virtues	1
Virtues of Going Out in the Path of Allāh	2
The Etiquettes and Deeds of the Path of Allāh	3

AVOIDING THE IRRELEVANT

Avoiding the Irrelevant	1
-------------------------------	---

GLOSSARY	1
----------------	---

BIBLIOGRAPHY	1
--------------------	---

PHONETICS

Arabic Letters	Names of Letters	Transliteration	Pronunciation
ا	Alif	a	a, i, u, at
ب	ba	b	As in English.
ت	ta	t	A soft dental, like the Italian t.
ث	tha	th	Very nearly the sound of th as in thing.
ج	jim	j	As in English.
ح	ha	h	A strong aspirate, as in hall.
خ	kha	kh	Guttural, like the Scotch ch in loch.
د	dal	d	A soft dental.
ذ	dhal	dh	A sound between dh and z.
ر	ra	r'	Same as in English.
ز	za	z	Same as in English.
س	sin	s	Same as in English.
ش	shin	sh	Same as in English.
ص	sad	s	A strongly articulated sw.
ض	dad	d	A strongly articulated th.
ط	ta	t	A strongly articulated palatal t.
ظ	za	z	A strongly articulated z.

ع	'ayn		A guttural an, the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttural gh.
ف	fa	f	As in English.
ق	qaf	q	A strongly articulated semi guttural k.
ك	kaf	k	As in English.
ل	lam	l	As in English.
م	mim	m	As in English.
ن	nun	n	As in English.
ه	ha	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
ي	ya	y	As in English.

Short Vowels

َ	Fathah	a	As in English.
ِ	Kasrah	i	As in English.
ُ	Dammah	u	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration

كَلْ	Shaddah Kalla		Pronounced with a sustained emphasis on that letter.
------	---------------	--	--

Long Vowels

جَا	"	a	Long vowels.
جُو	"	u	
جِي	"	i	

PREFACE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ
وَالِهِ وَصَحْبِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ وَدَعَا بِدَعْوَتِهِمْ إِلَى يَوْمِ الدِّينِ أَمَّا بَعْدُ !

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent manner and invited mankind towards Allah, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the *Tablighi Jamaat* whose center is situated at the *Tablighi Markaz* Nizamuddin, Delhi (India). The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes

-
- (1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablighi Da'wat* and its Movement, in a positive manner.

apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

However, the *Tablighi* effort (as far as the knowledge and observations of the writer Concern) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allah, a desire for reaping rewards in the Hereafter, respect and honour of Islam and Muslims, humility and submissiveness to Allah, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allah, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allah ﷻ have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Sheikh Muhammad Ilyas Rahimatullahi 'alaih), his preoccupation with Allah, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allah the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah*, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allah along with a preoccupation with the remembrance of Allah, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allah, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allah, These are those elements and characteristics which have protected

this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allah.

These principles and elements, which have been considered essential for this movement, have been derived from the Quraan and *Sunnah*. They serve as its guardians to obtain the pleasure of Allah and protect *Deen* (religion) and their sources are the Quraan and Prophetic practices and traditions.

There was thus a need that all the relevant Quranic verses and *Ahadith* (Prophetic practices and sayings) be compiled in a book. Praise be to Allah, that the second preacher of this movement of inviting towards righteousness, Sheikh Muhammad Yusuf (son of the first preacher, Sheikh Ilyas Rahimatullahi 'alaih) who had a very profound and comprehensive knowledge of books of *Ahadith*, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allah prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allah *Ta'ala* grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allah. وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ.

Abul Hasan 'Ali Nadavi

Dairah Shah 'Alamullah

Rai Baraily U.P.

20 Dhi Qa'adah 1418 H

INTRODUCTION

قَالَ تَعَالَى: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ [آل عمران: ١٦٤]

Allāh Subhānahū wa Ta'ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu 'alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur'ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur'ān) and Al-Hikmah (his Sunnah), before which they were in manifest error.

Ale-'Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi 'alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi and his religious movement) that Rasūlullāh Ṣallallāhu 'alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur'an, to purify people's undesirable traits, and to teach them the Book and Wisdom (Sunnah).

It has been substantiated by the Qur'an and Aḥādīthe-Ṣaḥīḥa (confirmed traditions) that the Ummah (followers) of the Last of the Prophets, Ṣallallāhu 'alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subhānahū wa Ta'ālā says: ...

قَالَ تَعَالَى: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Sahābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

And strive hard in Allāh's cause, as you ought to strive

Al-Hajj 22: 78

The *Sahābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the *Ummah* was declared to be the *Khair-ul-Qurūn*, (the best of all the times, or the best period of the *Ummah*).

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subhānahū wa Ta'ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu 'alaihi wasallam by Allāh Subhānahū wa Ta'ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it's done in the manner of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

Therefore, such *Da'ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu 'alaihi wasallam. Not only should they possess a strong *Imān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sunnah* of the Prophet Ṣallallāhu 'alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Divine principle for prophets, "Our reward is solely with Allāh," should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subḥānahū wa Ta‘ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhi ‘alaihi, son of Sheikh Ilyās Raḥmatullāhi ‘alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥādīth*, biography, and history, he compiled a three-volume book, *Hayāt-us-Sahābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥādīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. إِنَّا بَقِيَ وَاللَّهِ رَاجِعُونَ

Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaihi, spoke to numerous close friends and colleagues about this collection of *ahādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Ahādīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *ahādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *ahādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of *ahādīth*, and to make a critical analysis of the transmitters, and to classify the *ahādīth* as *Sahīh*, *Hasan*, or *Dhaif* (technical terms used in the classification of *hadīth*) and an explanation of the difficult words of *hadīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subhānahū wa Ta'ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsuf Raḥmatullāhi 'alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhi 'alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subhānahū wa Ta'ālā appointed Prophets 'Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu 'alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subhānahū wa Ta'ālā is addressing him, similarly when one sits to read or listen to *ḥadīth*, one should think that Rasūlullāh Ṣallallāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قَالَ تَعَالَى: وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَمَّا فَاسْتَحْتَبْنَا مَعَ الشَّاهِدِينَ

(البقرة: ٨٣)

Allāh Subhānahū wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Mā'idah 5: 83

قَالَ تَعَالَى: فَبَشِّرْ عِبَادَ ۖ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَٰئِكَ هُمُ الْأُولَىٰ ۖ (الزمر: ١٧-١٨)

Allāh Subhānahū wa Ta'ālā says (at another place): ...

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: إذا قضى الله الأمر في السماء صرّيت الملائكة بأجنحتها خضعانا لقوله كأنه سلسلة على صفوان، فإذا فرغ عن قلوبهم، قالوا: ماذا قال ربكم؟ قالوا: الحق وهو العليّ الكبير - (رواه البخاري)

Abu Hurairah Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْقَهُمْ—
(رواه البخاري)

Anas Raḍiyallāhu ‘anhū narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *ḥadīth* three times. One should be engaged in this knowledge with discipline; suppressing one's personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuḍū*, in the position of *tashahhud*, without reclining. The objective is that the Qur’ān and words of *ḥadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* — the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānīl Aḥbār Sharḥ Ma’ānīl Āthār* by Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaihi. This book is a commentary on Imām Tahāwī Raḥmatullāhi ‘alaihi's famous book of *ḥadīth Ma’ānīl Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions.

Muḥammad Sa‘ad Kandhlawi
Madrasah Kāshifūl Uloom
Basti Nizamuddin Aulia
New Delhi, India

Quotation from the Preface of book
Amāniyal Aḥbār Sharḥ Ma'āniyal Āthār
by Sheikh Moḥammad Yousuf
Raḥmatullāhi 'Alaihi

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ لِتَفِيضِ عَلَيْهِ النِّعَمِ الَّتِي لَا يَفْقِهَا مُرُورُ الزَّمَانِ مِنْ خَزَائِنِهِ الَّتِي لَا تَنْقُصُهَا الْعَطَايَا وَلَا تَبْلُغُهَا الْأَذْهَانُ، وَأَوْدَعَ فِيهِ الْجَوَاهِرَ الْمَكُونَةَ الَّتِي بِإِقْصَائِهَا يَسْتَعِيدُ مِنْ خَزَائِنِ الرَّحْمَنِ وَيَقْوُزُ بِهَا أَبَدَ الْأَبَادِ فِي دَارِ الْجَنَانِ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالرُّسُلِ الَّذِينَ أُعْطِيَ بِشَفَاعَةِ الْمُتَذَبِّهِينَ وَأُرْسِلَ رَحْمَةً لِلْعَالَمِينَ، وَاصْطَفَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِالسِّيَادَةِ وَالرَّسَالَةِ قَبْلَ خَلْقِ اللَّوْحِ وَالْقَلَمِ، وَاجْتِنَاهُ لِتَشْرِيحِ مَا عِنْدَهُ مِنَ الْعَطَايَا وَالنِّعَمِ فِي خَزَائِنِهِ الَّتِي لَا تُعَدُّ وَلَا تُحْصَى، وَكَشَفَ مِنْ ذَائِبِ الْعُلْيَةِ عَلَيْهِ مَا لَمْ يَكْشِفْ عَلَى أَحَدٍ، وَمِنْ صِفَاتِهِ الْجَلِيلَةِ الَّتِي لَمْ يَطَّلِعْ عَلَيْهَا أَحَدٌ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ، وَخَرَجَ صَدْرُهُ الْمُبَارَكُ لَا ذَرَكٌ مَا أَوْدَعَ فِي الْإِنْسَانِ مِنَ الْإِسْتِعْدَادَاتِ الَّتِي بِهَا يَقْتَرِبُ الْعِبَادُ إِلَى اللَّهِ تَعَالَى حَقَّ التَّقَرُّبِ وَيَسْتَعِينُهُ فِي أُمُورِ دُنْيَاهُ وَآخِرَتِهِ، وَعَلَّمَهُ طُرُقَ تَضَحِيحِ الْأَعْمَالِ الَّتِي تَصْدُرُ مِنَ الْإِنْسَانِ فِي كُلِّ جَنِينٍ وَآبٍ، فَيَصْحَبُهَا يَتَالُفُ الْقُوْرُ فِي الدَّارَيْنِ وَيَفْسِدُهَا الْجِرْمَانُ وَالْخُسْرَانُ، وَرَضِيَ اللَّهُ عَزَّ وَجَلَّ عَنِ الصَّحَابَةِ الْكِرَامِ الَّذِينَ أَخَذُوا عَنِ الشَّيْءِ الْأَطْهَرِ الْأَكْرَمِ الْعُلُومَ الَّتِي صَدَرَتْ مِنْ مِسْكُونَةِ نُبُوْتِهِ فِي كُلِّ جَنِينٍ أَكْثَرَ مِنْ أَوْرَاقِ الْأَشْجَارِ وَعَدَدِ قَطْرِ الْأَمْطَارِ، فَأَخَذُوا الْعُلُومَ بِأَسْرَافٍ وَكَمَالٍهَا فَرَعَوْهَا وَحَفِظُوهَا حَقَّ الْوَعْيِ وَالْحِفْظِ، وَصَحَّبُوا النَّبِيَّ فِي الشَّقْرِ وَالْحَضَرِ، وَشَهِدُوا مَعَهُ الدَّعْوَةَ وَالْجِهَادَ وَالْعِبَادَاتِ وَالْمُعَامَلَاتِ وَالْمُعَاشِرَاتِ فَتَعَلَّمُوا الْأَعْمَالِ عَلَى طَرِيقِهِ بِالصَّاحِيحَةِ، فَهَيَّئْنَا لَهُمْ حَيْثُ أَخَذُوا الْعُلُومَ عَنْهُ بِالْمُشَافَهَةِ وَالْعَمَلِ بِهَا بَلَا وَاسِطَةٍ ثُمَّ لَمْ يَقْتَصِرُوا عَلَى نُفُوسِهِمُ الْقُدْسِيَّةِ بَلْ قَامُوا وَتَلَقَّوْا كُلَّ مَا وَعَوْهُ وَحَفِظُوهُ مِنَ الْعُلُومِ وَالْأَعْمَالِ حَتَّى مَلَأُوا الْعَالَمَ بِالْعُلُومِ الرَّبَّانِيَّةِ وَالْأَعْمَالِ الرُّوحَانِيَّةِ الْمُصْطَفَوِيَّةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالْإِنْسَانُ مُتَبِعَ الثَّوْرِ وَالْهُدَايَةِ وَمُضْنَرِ الْعِبَادَةِ وَالْخِلَافَةِ.

All praises be to Allāh Subhānahū wa Ta'ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh's salutations be upon Muḥammad Ṣallallahu 'alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man—qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subhānahū wa Ta'ālā taught Rasūlullāh Ṣallallahu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subhānahū wa Ta'ālā be pleased with the *Sahābah* Raḍiyallāhu 'anhum. They acquired the knowledge—knowledge, which is more numerous than the leaves of trees and the drops of rain—that continually stemmed from Nabī Ṣallallāhu 'alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da'wah* (preaching), *Jihād* (striving in the cause), *'Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam in his presence.

Blessed are the *Sahābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH TAYYIBAH

*None Is Worthy Of Worship But Allāh, Muhammad ﷺ Is
The Messenger Of Allāh*

IMAN

The literal meaning of Iman is to believe in someone's words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh ﷺ

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾
[الأنبياء: ٢٥]

Allāh ﷻ said to His Prophet: And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

(Al-Ambiyā:25)

وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾
[الأنفال: ٢]

Allāh ﷻ says: The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their *Rabb* (Sustainer) they vest their trust. (Al-Anfāl:2)

وَقَالَ تَعَالَى: ﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ لَا يَهْدِيهِمْ إِلَيْهِ صِرَاطٌ مُّسْتَقِيمٌ﴾
[النساء: ١٧٥]

Allāh ﷻ says: And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path. (An-Niṣā:175)

وَقَالَ تَعَالَى: ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾
[المؤمن: ٥١]

Allāh ﷻ says: Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

(Al-Mu'min:51)

وَقَالَ تَعَالَى: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ﴾
[الأنعام: ٨٢]

Allāh ﷻ says: It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Zulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

(Al-An'ām:82)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾
[البقرة: ١٦٥]

Allāh ﷻ says: And those who believe are intense in their love for Allāh.

(Al-Baqarah:165)

وَقَالَ تَعَالَى: ﴿قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾
[الأنعام: ١٦٢]

[الأنعام: ١٦٢]

Allāh ﷻ said to His Prophet: Say! Verily, my *Salāt* and my sacrifice (of animals) and my living and my dying are for Allāh, *Rabb* (Sustainer) of the Worlds.

(Al-An'ām:162)

AHADITH

﴿ ١ ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

رواه مسلم، باب بيان عدد شعب الإيمان رقم: ١٥٣

1. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Iman* (faith) has more than seventy branches; the superior most one is saying of *Lā ilāha illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Hayā* is a branch of *Imān*. (Muslim)

Note: The essence of *Hayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyād-us-Sālihīn)

﴿ ٢ ﴾ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي فَرَدَّهَا عَلَيَّ فَهِيَ لَهُ نَجَاةٌ.

رواه احمد ٦/١

2. Abu Bakr رضي الله عنه narrates that Rasūlullāh ﷺ said: He who accepts from me the *Kalimah*, which I presented to my uncle (Abu Talib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)

﴿ ٣ ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جَدِّدُوا إِيمَانَكُمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ نَجِدُّ إِيمَانَنَا؟ قَالَ: اكْثِرُوا مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ.

رواه احمد والطبرانی واسناد احمد حسن، الترغيب ٤١٥/٢

3. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Renew your *Imān*! It was asked: O Rasūlullāh! How do we renew our *Imān*? He said: Say frequently *Lā ilāha illallāh*. (Musnad Ahmad, Tabarānī, Targhib)

﴿ ٤ ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.

رواه الترمذی وقال: هذا حديث حسن

غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ٣٣٨٣

4. Jābir ibne-'Abdullāh رضي الله عنه narrates: I heard Rasūlullāh ﷺ

saying: The best *Dhikr* (remembrance of Allāh) is *Lā ilāha illallāh*, and the best *Du'ā* (supplication) is *Alhamdulillah* (Praise be to Allāh).
(Tirmidhi)

Note: This *Kalimah* is the basis of the entire *Deen*. Without the belief in *Kalimah*, neither *Iman*(faith) nor *Aa 'mal* (deeds) are acceptable. *Alhamdulillah* (Praise be to Allāh) is said to be the best *Du'ā* because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours.
(Mazāhir Haque)

﴿ 5 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب دعاء أم سلمة رضي الله عنها، رقم: ۳۵۹۰

5. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the 'Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins.
(Tirmidhi)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding.
(Mirqāt-ul-Mafātih)

﴿ 6 ﴾ عَنْ يَعْلَى بْنِ شَدَّادٍ قَالَ: حَدَّثَنِي أَبِي شَدَّادُ وَعُبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: هَلْ فِيكُمْ غَرِيبٌ يَعْنِي أَهْلَ الْكِتَابِ؟ قُلْنَا لَا يَا رَسُولَ اللَّهِ! فَأَمَرَ بِغَلْقِ الْبَابِ وَقَالَ: ارْفَعُوا أَيْدِيَكُمْ وَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَرَفَعْنَا أَيْدِينَا سَاعَةً، ثُمَّ وَضَعَ ﷺ يَدَهُ ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، اللَّهُمَّ إِنَّكَ بَعَثْتَنِي بِهَذِهِ الْكَلِمَةِ وَأَمَرْتَنِي بِهَا وَوَعَدْتَنِي عَلَيْهَا الْجَنَّةَ وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، ثُمَّ قَالَ: إِلَّا ابْشِرُوا فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكُمْ.

رواه احمد والطبرانی والبيهقي ورجالهم موثقون، مجمع الزوائد ۱/ ۱۶۴

6. Ya'lā ibne-Shaddād رضي الله عنه says that my father Shaddād narrated to me in the presence of 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma who verified the narration. He said: We were present with Nabi

ﷺ. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlullāh! He then asked us to shut the door and said: Raise your hands and say *Lā ilāha illallāh*. So, we raised our hands for a while (and recited the *Kalimah*). Afterwards Nabi ﷺ lowered his hand and said: *Alhamdulillāh* (Praise be to Allāh). O Allāh! Verily, You have sent me with this *Kalimah* and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the *Sahābah*: Indeed, rejoice for Allāh has forgiven you! (Musnad Ahmad, Tabarāni, Bazzār, Majma-'uz-Zawāid)

﴿ 7 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ. رواه البخارى باب الثياب البيض، رقم ٥٨٢٧

7. Abu Dhar ؓ narrate; that Nabi ﷺ said: Whenever a slave of Allāh said *Lā ilāha illallāh* and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked (the third time:) Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval O Abu Dhar! (Bukhāri)

Note: Abu Dhar ؓ was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabí ﷺ said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his *Imān* he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu'āriful Iladīth)

﴿ 8 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَذْرُسُ الْإِسْلَامُ كَمَا يَذْرُسُ وَضَى الثُّوبِ حَتَّى لَا يَذْرَى مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ وَيُسْرَى عَلَى كِتَابِ اللَّهِ فِي لَيْلَةٍ فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَبْقَى طَوَائِفٌ مِنَ النَّاسِ الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ الْكَبِيرَةُ يَقُولُونَ أَذْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لَا إِلَهَ إِلَّا اللَّهُ فَتَنَحْنُ نَقُولُهَا. قَالَ صِلَةُ بْنُ زُفَرٍ لِحُذَيْفَةَ: فَمَا تُغْنِي عَنْهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَهُمْ لَا يَذْرُونَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ فَرَدَّهَا عَلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّلَاثَةِ فَقَالَ: يَا صِلَةُ تُنَجِّهِمْ مِنَ النَّارِ. رَوَاهُ الْحَاكِمُ وَقَالَ هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَلَمْ يَخْرُجَاهُ ٤٧٣/٤

8. Hudhaifah رضي الله عنه narrates that Rasûlullâh ﷺ said: Islâm will gradually fade as the design on cloth fades, until neither *Siyâm* (fasting), nor *Zakât* (charity) nor *Nusuk* (religious devotion and sacrifice) will be known. In a certain night, the Qur'ân will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the *Kalimah Lâ ilâha illallâh*, so we are reciting it. Silah ibne-Zufr said to Hudhaifah رضي الله عنه: How will their saying of *Lâ ilâha illallâh* benefit them when they neither know *Siyâm*, nor *Zakât*, nor *Nusuk*? Hudhaifah رضي الله عنه evaded him. So he repeated his question thrice, each time Hudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Silah! It will indeed save them from the Fire. (Mustadrak Hâkim)

﴿ 9 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ نَفَعَتْهُ يَوْمًا مِنْ ذَهْرِهِ يُصِيئُهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

رواه البزار والطبرانی ورواه رواة الصحيح، الترغيب ٤١٤/٢

9. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: He who says *Lâ ilâha illallâh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzâr, Tabarâni, Targhîb)

﴿ 10 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِوَصِيَّةِ نُوحٍ ابْنِهِ؟ قَالُوا: بَلَى، قَالَ: أَوْصَى نُوحٌ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بُنَيَّ إِنِّي أَوْصِيكَ بِاثْنَتَيْنِ وَأَنْتَ هَاكَ عَنِ اثْنَتَيْنِ. أَوْصِيكَ بِقَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهَا لَوْ وَضِعَتْ فِي كِفَّةِ الْمِيزَانِ

وَوُضِعَتِ السَّمَوَاتُ وَالْأَرْضُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ كَانَتْ حَلَقَةً لَقَصَمْتَهُنَّ حَتَّى تَخْلُصَ إِلَى اللَّهِ، وَيَقُولُ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، فَإِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تُقَطَّعُ أَرْزَاقُهُمْ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ، الشِّرْكِ وَالْكِبْرِ، فَإِنَّهُمَا يَخْجُبَانِ عَنِ اللَّهِ. (الحديث) رواه

البيهقي في صحيحه محمد بن اسحاق وهو مدلس وهو ثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ٩٢/١٠

10. Abdullah ibne-'Umar رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you of the advice of Nūh عليه السلام to his son? They said: Indeed do inform us. He said: Nūh عليه السلام advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the *Kalimah*) would break through the circle and would reach Allāh Ta'ālā. And I advise you to say: *Subhānallāhil Azeem Wabihamdihī* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta'ālā.

(Bazzār, Majma-'uz-Zawā'id)

﴿ ١١ ﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ يَخْضُرُهُ الْمَوْتُ إِلَّا وَجَدَ رُوحَهُ لَهَا رَوْحًا حَتَّى تَخْرُجَ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ. رواه أبو يعلى ورجالهم رجال الصحيح، مجمع الزوائد ٦٧/٣

11. Talha ibne-'Ubaidullah رضي الله عنه narrates that Rasūlullah ﷺ said: Indeed, I know a *Kalimah* which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this *Kalimah* is *Lā ilāha illallāh*).

(Abu Ya'lā, Majma-'uz-Zawā'id)

﴿ ١٢ ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثٍ طَوِيلٍ) أَنَّ النَّبِيَّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً.

(وهو جزء من الحديث) رواه البخاري، باب قول الله تعالى: لما خلقت بيدي، رقم: ٧٤١٠

12. Anas رضي الله عنه narrated (in a long narration) that Nabí ﷺ said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (*Īmān*) equal to the weight of a particle of dust. (Bukhārī)

﴿ 13 ﴾ عَنْ الْمُقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَذْخَلَهُ اللَّهُ كَلِمَةَ الْإِسْلَامِ بِعِزِّ عَزِيزٍ أَوْ ذُلِّ ذَلِيلٍ إِمَّا يُعِزُّهُمْ اللَّهُ عَزَّ وَجَلَّ فَيَجْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يَذِلُّهُمْ فَيَدِينُونَ لَهَا. رواه أحمد ٤١٦

13. Miqdād ibne Aswad رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There shall not remain upon the earth a house made of mud or of camel's hair in any city, village or desert, except that Allāh will make this *Kalimah* of Islām to enter into it, either with a big honour and love or with a submissive humiliation-either Allāh will honour them by making them from among the people of the *Kalimah*, or disgrace them by making them live as subjects of the Muslims. (Musnad Alimad)

﴿ 14 ﴾ عَنْ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عُمَرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ يَتَكَبَّرُ طَوِيلًا وَحَوْلَ وَجْهِهِ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا قَالَ فَقَبِلَ بِوَجْهِهِ وَقَالَ: إِنَّ أَفْضَلَ مَا نَعُدُّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوُمْتُ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: أَبْسُطْ يَمِينَكَ فَلَا بَايِعَكَ فَبَسَطَ يَمِينَهُ، قَالَ: فَقَبَضْتُ يَدِي قَالَ: مَا لَكَ يَا عُمَرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: تَشْتَرِطُ بِمَاذَا؟ قُلْتُ: أَنْ يُغْفِرَ لِي قَالَ: أَمَا عَلِمْتَ يَا عُمَرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ

رَسُولِ اللَّهِ ﷺ وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ وَلَوْ
سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ
لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلَا
تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَسُنُّوا عَلَيَّ التُّرَابَ سَنًا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي
قَدْرَ مَا تَنْحَرُ جَزُورٌ وَيُقَسِّمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أَرَا جُعُ بِهِ رُسُلَ رَبِّي.

رواه مسلم، باب كون الإسلام يهدم ما قبله رقم ٣٢١

14. Ibn-e-Shimāsa Al Mahri Rahimahullāh narrates that we were present with 'Amr ibn al-'Ās ؓ while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh ﷺ not given you the glad tidings of such and such? Has Rasūlullāh ﷺ not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lā ilāha illallāh wa anna Muhammad ur Rasūlullāh* (There is none worthy of worship except Allāh, and that Muhammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh ﷺ than my self, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islam in my heart, I came to Rasūlullāh ﷺ and said: Give me your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Hajj* (pilgrimage) eradicates the sins committed before it. And (thereafter) no one was more revered to me than Rasūlullāh ﷺ. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities

regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my *Rabb*. (Muslim)

﴿ 15 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. رواه مسلم، باب غلظ تحريم الغلول.....، رقم: ٣٠٩

15. 'Umar رضي الله عنه narrates Nabí ﷺ said: O son of Khattab! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu'minún* (believers). (Muslim)

﴿ 16 ﴾ عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَيْحَكَ يَا أَبَا سُفْيَانَ قَدْ جِئْتُكُمْ بِالْدُّنْيَا وَالْآخِرَةِ فَاسْلِمُوا تَسْلَمُوا. (وهو بعض الحديث) رواه الطبراني وفيه حرب
بن الحسن الطحان وهو ضعيف وقد وثق، مجمع الزوائد ٢٥٠/٦

16. Abu Lailā رضي الله عنه narrates that Nabí ﷺ said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islām, and enter into safety. (Tabarānī, Majma-'uz-Zawāid)

﴿ 17 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ شَفِيعْتُ، فَقُلْتُ: يَا رَبِّ! أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ فَيَدْخُلُونَ، ثُمَّ أَقُولُ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى شَيْءٍ.

رواه البخاري، باب كلام الرب تعالى يوم القيامة.....، رقم: ٧٥٠٩

17. Anas رضي الله عنه narrates: I heard Nabí ﷺ saying. When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my *Rabb*! Send to Paradise whoever had in their hearts a mustard seed of *Īmān* (Allāh ﷻ will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of *Īmān*). (Bukhārī)

﴿ 18 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ

الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيُخْرِجُونَ مِنْهَا قِدَاسُودُوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟

رواه البخارى، باب نفاضل اهل الايمان فى الاعمال، رقم: ٢٢

18. Abu Sa'id Al Khudrī رضي الله عنه reports that Nabī ﷺ in a *Hadith Qudsi* narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta'ālā will say: Take out from it whosoever had in his heart *Īmān* equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhārī)

﴿ 19 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيْمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ.

(الحديث) رواه الحاكم و صححه، ووافقه الذهبي ١٤٠١٣/١

19. Abu Umāmah رضي الله عنه narrates that a man asked Rasūlullāh ﷺ: O Rasūlullāh! What is *Īmān*? He replied: When your good deed pleases you and your evil deed grieves you, then you are a *Mu'min* (believer). (Mustadrak Hākim)

﴿ 20 ﴾ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ذَاقَ طَعْمَ الْإِيْمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا.

رواه مسلم، باب الدليل على ان من رضى بالله رباً، رقم: ١٥١

20. 'Abbās ibne-'Abdul Muātalib رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He has indeed tasted the delightful flavour of *Īmān*: who is pleased with Allāh as *Rabb*, and with Islām as *Deen* (religion) and with Muhammad ﷺ as (Allah's) Messenger. (Muslim)

Note: It means that whosoever worships Allāh ﷻ and leads a life according to Islām with complete obedience to Rasūlullāh ﷺ along with a profound love for Allāh ﷻ and Rasūlullāh ﷺ has indeed tasted the sweetness of *Īmān*.

﴿ 21 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ.

رواه البخارى، باب حلاوة الايمان، رقم: ١٦

21. Anas رضي الله عنه narrates Nabí ﷺ said: Whosoever possesses the following three qualities will have tasted the sweetness of *Īmān*: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire.

(Bukhārī)

﴿ 22 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ.

رواه ابو داؤد، باب الدليل على زيادة الايمان و نقصانه، رقم: ٤٦٨١

22. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his iman.

(Abu Dāwūd)

﴿ 23 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَبِي ذَرٍّ: يَا أَبَا ذَرٍّ! أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ قَالَ: اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ، قَالَ: الْمَوَالَاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

رواه البيهقي في شعب الإيمان ٧٠١٧

23. Ibne'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ asked Abu Dhar: O Abu Dhar! Which hand-hold of *Īmān* is most trustworthy? He replied: Allāh ﷻ, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone.

(Baihaqī)

Note: It means that from amongst the branches of *Īmān*, the most lasting and invigorating is that, in one's dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

﴿ 24 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ آمَنَ بِي وَرَأَى مَوْءَاظِي لِمَنْ آمَنَ بِي وَلَمْ يَرِنِّي سَبْعَ مَرَارٍ.
رواه أحمد ١٥٥١٣

24. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me (Musnad Ahmad)

﴿ 25 ﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ رَحِمَهُ اللَّهُ قَالَ: ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ أَصْحَابَ مُحَمَّدٍ ﷺ وَإِيمَانَهُمْ قَالَ: فَقَالَ عَبْدُ اللَّهِ إِنَّ أَمْرَ مُحَمَّدٍ ﷺ كَانَ بَيْنَا لِمَنْ رَأَاهُ وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ أَفْضَلَ مِنْ إِيْمَانٍ بَغِيْبٍ ثُمَّ قَرَأَ: "الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ إِلَى قَوْلِهِ تَعَالَى يُؤْمِنُونَ بِالْغَيْبِ".
رواه الحاكم وقال هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٦٠١٢

25. 'Abdur Rahmān ibne Yazīd Rahimahullāh narrates that some people mentioned the *Sahābah* of Muhammad ﷺ and their *Imān* before 'Abdullāh رضي الله عنه. So, 'Abdullāh said: Verily, the prophethood of Muhammad ﷺ was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah:1) *Alif Lām Mīm Dhālikal Kitābu lā rayba fih. . . bil Ghaib* "This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are Al-Muttaqiin; pious and righteous persons- who believe in the unseen!" (Mustadrak Hākim)

﴿ 26 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَدِدْتُ أَنِّي لَقِيتُ إِخْوَانِي، قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ لَيْسَ نَحْنُ إِخْوَانُكَ قَالَ أَنْتُمْ أَصْحَابِي وَلَكِنْ إِخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرَوْْنِي.
رواه أحمد ١٥٥١٣

26. Anas ibne Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: I wish that I could meet my brothers. The *Sahābah* of Nabī ﷺ asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Ahmad)

﴿ 27 ﴾ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ رَاكِبَانِ، فَلَمَّا رَأَاهُمَا قَالَ: كِنْدِيَّانِ مَذْحِجِيَّانِ حَتَّى آتِيَاهُ، فَإِذَا رَجُلَانِ مِنْ مَذْحِجٍ، قَالَ قَدْ نَا إِلَيْهِ أَحَدُهُمَا لِيُبَايِعَهُ، قَالَ فَلَمَّا أَخَذَ بِيَدِهِ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ رَأَاكَ فَأَمَّنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَأَنْصَرَفَ، ثُمَّ أَقْبَلَ الْآخَرَ حَتَّى أَخَذَ بِيَدِهِ لِيُبَايِعَهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ آمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ وَلَمْ يَرَكَ قَالَ: طُوبَى لَهُ ثُمَّ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَأَنْصَرَفَ.

رواه أحمد ١٥٢٧٤

27. Abu 'Abdur Rahmān Al Juhanī رضي الله عنه narrated that we were sitting with Rasūlullāh ﷺ, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh ﷺ, he said: O Rasūlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh ﷺ replied: Good tidings for him. So he passed his hand over the Prophet's hand and left, having made his pledge. Then the other came forward and took the Prophet's hand to pledge allegiance. He said: O Rasūlullāh! The one who believes in you, and verifies you and follows you although he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Ahmad)

﴿ 28 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَذَبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ. رواه البخاري، باب تعليم الرجل امته واهله، رقم: ٩٧

28. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muhammad ﷺ; a

slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this *Hadīth* is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers *Salat*, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold.

(Mazāhir Haque)

﴿ 29 ﴾ عَنْ أَوْسَطَ رَحِمَهُ اللَّهُ قَالَ: خَطَبَنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَامَ رَسُولُ اللَّهِ

ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهَ الْمُعَافَاةَ أَوْ قَالَ الْعَافِيَةَ فَلَمْ يُوثَّ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ أَوْ الْمُعَافَاةِ.

رواه أحمد ٣/١

29. Awsat Rahimahullāh narrated that Abu Bakr رضي الله عنه addressed us saying: A year ago Rasūlullāh ﷺ stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr رضي الله عنه said: Ask Allāh for 'Áfiyah (well being) as no one has been given anything better than 'Áfiyah after Yaqīn (certainty in faith). (Musnad Ahmad)

﴿ 30 ﴾ عَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ صَلَاحٍ هَذِهِ الْأُمَّةِ بِالْيَقِينِ وَالزُّهْدِ وَأَوَّلُ فَسَادِهَا بِالْبُخْلِ وَالْأَمَلِ.

رواه البيهقي ١٧/٧

30. 'Amr bine Shoieb رضي الله عنه narrates that indeed Nabí ﷺ said: The beginning of the reformation of this *Ummah* was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this *Ummah* will be due to miserliness and long hopes. (Baihaqi)

﴿ 31 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في التوكل على الله، رقم: ٢٣٤٤

31. 'Umar ibne'l-Khattāb رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhi)

﴿ 32 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ فَأَذَرَ كَتِفَهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا وَإِذَا عِنْدَهُ أَغْرَابِيٌّ، فَقَالَ إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللَّهُ، ثَلَاثًا، وَلَمْ يُعَاقِبْهُ وَجَلَسَ. رواه البخاري، باب من علق سيفه بالشجر..... رقم: ٢٩١٠

32. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrated that he accompanied Rasūlullāh ﷺ in an expedition towards Najd; and when Rasūlullāh ﷺ was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh ﷺ dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh ﷺ rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh ﷺ suddenly called us, and there was a Bedwi disbeliever with him. He said: This (Bedwi) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh ﷺ did not punish him and sat down. (Bukhārī)

﴿ 33 ﴾ عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللَّهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَارِثِ بْنِ مَالِكٍ: مَا أَنْتَ يَا حَارِثُ بْنُ مَالِكٍ؟ قَالَ: مُؤْمِنٌ يَا رَسُولَ اللَّهِ، قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً، فَمَا حَقِيقَةُ ذَلِكَ؟ قَالَ: عَزَفْتُ نَفْسِي مِنَ الدُّنْيَا، وَأَسْهَرْتُ لَيْلِي، وَأَظْمَأْتُ نَهَارِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي حِينَ يُجَاءُ بِهِ وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَرَاوَرُونَ فِيهَا، وَكَأَنِّي أَسْمَعُ غَوَاءَ أَهْلِ النَّارِ، فَقَالَ النَّبِيُّ ﷺ: مُؤْمِنٌ نَوَّرَ قَلْبَهُ. رواه عبد الرزاق في مصنفه، باب الايمان والاسلام ١٢٩/١١

33. Sālih ibne-Mismār and Ja'far ibne-Burqān Rahimahullāh

narrate that Nabī ﷺ asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A *Mu'min*, O Rasūlullāh! He asked: A true *Mu'min*! He replied: A true *Mu'min*. Nabī ﷺ said: For every truth, there is a reality. So what is the reality of your *Īmān*? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the 'Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh ﷺ said: (Hārith is) A *Mu'min* whose heart has been enlightened. (Musannaf 'Abdur Razzāq)

﴿ 34 ﴾ عَنْ مَا عِزْرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِيْمَانٌ بِاللَّهِ وَخِدَّةٌ، ثُمَّ الْجِهَادُ، ثُمَّ حَجَّةٌ بَرَّةٌ، تَفْضُلُ سَائِرَ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا.

رواه أحمد ٣٤٢/٤

34. Mā'iz ؓ narrates that Nabī ﷺ was asked which of the deeds are most virtuous? He said: *Īmān* on Allāh the One, then *Jihād*, and then an accepted *Hajj*. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Ahāmad)

﴿ 35 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمَ عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُونَ؟ إِنَّ الْبِدَاذَةَ مِنَ الْإِيْمَانِ، إِنَّ الْبِدَاذَةَ مِنَ الْإِيْمَانِ يَغْنَى: التَّقْوَى.

رواه أبو داود، باب النهي عن كثير من الإفراط رقم: ٤١٦١

35. Abu Umāmah ؓ narrates that one day the *Sahābah* of Rasūlullāh ﷺ mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh ﷺ (drawing the attention of the *Sahābah* to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from *Īmān*. Verily, a simple, humble hardy life emanates from *Īmān*. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person's skin becomes dry. (Abu Dāwūd)

Note: This does not mean that *Īmān* is limited to a hardy life but *Iman* encompasses within itself numerous distinguished qualities.

﴿ 36 ﴾ عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَأَيُّ الْإِيمَانِ أَفْضَلُ؟ قَالَ: الْهِجْرَةُ، قَالَ: فَمَا الْهِجْرَةُ؟ قَالَ: تَهْجُرُ الشُّوْءَ. (وهو بعض الحديث) رواه احمد ١١٤/٤

36. 'Amr ibne-'Abasah رَضِيَ اللَّهُ عَنْهُ asked: Which *Īmān* is the best? He (Nabí ﷺ) replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? He (Nabí ﷺ) replied: To forsake evil.

(Masnad Ahmad)

﴿ 37 ﴾ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ، قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْتُ. رواه مسلم، باب جامع اوصاف الاسلام، رقم: ١٥٩

37. Sufyān ibne-'Abdullāh Aththaqafī رَضِيَ اللَّهُ عَنْهُ narrated that I asked: O Rasūlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein.

(Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This *Īmān* and compliance thereof ought not to be transitional but should be held steadfastly to.

(Mazhāir Haque)

﴿ 38 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ الْخَلْقُ فَاسْتَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ. رواه الحاكم وقال هذا حديث لم يخرج في الصحيحين ورواه مصريون

ثقات، وقد احتج مسلم في الصحيح، ووافقه الذهبي ٤/١

38. 'Abdullāh ibne-'Amr ibnil-'Ās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Verily, the *Īmān* in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the *Īmān* in your hearts. (Mustadrak Hākim)

﴿ 39 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ. رواه البخارى، باب الخطا والنسيان في العتاقة.....، رقم: ٢٥٢٨

39. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabí ﷺ said: Verily, Allāh

has forgiven my *Ummah* the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them.

(Bukhārī)

﴿ 40 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ قَالَ: أَوْقَدْ وَجَدَ تُمُوءَهُ؟ قَالُوا: نَعَمْ، قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ. رواه مسلم، باب بيان الوسوسة في الإيمان — رقم: ٣٤٠

40. Abu Hurairah رضي الله عنه narrates that some of the *Sahābah* رضي الله عنهم came to Nabī ﷺ and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure *Imān*. (Muslim)

Note: This means that when these thoughts instigate you and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect *Imān*. (Nawawī)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثِرُوا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا. رواه أبو يعلى بإسناد جيد قوى، الترغيب ٤١٦/٢

41. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Testify frequently *Lā ilāha illallāh* (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya'lā, Targhīb)

﴿ 42 ﴾ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على أن من مات وهو يعلم أنه لا

42. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

﴿ 43 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللَّهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه أبو يعلى في مستنده ١٥٩/١

43. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who died knowing that Allāh is true and He exists, will enter Paradise. (Musnad Abu Ya'lā)

﴿ 44 ﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : قَالَ اللَّهُ تَعَالَى : إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَقْرَأَنِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢٤٣/٢

44. 'Alī عليه السلام narrates that Nabī ﷺ said in a Hadīth Qudsi that Allāh Ta'ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzī, Jāmi- 'us-Saghīr)

﴿ 45 ﴾ عَنْ مَكْحُولٍ رَحِمَهُ اللَّهُ يُحَدِّثُ قَالَ : جَاءَ شَيْخٌ كَبِيرٌ هَرِمٌ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ فَقَالَ : يَا رَسُولَ اللَّهِ ! رَجُلٌ غَدَرَوْا فَجَرَوْا لَمْ يَدَعْ حَاجَةً وَلَا دَاجَةً إِلَّا اقْتَطَفَهَا بِمِئِنِهِ، لَوْ قِسِمَتْ خَطِيئَتُهُ بَيْنَ أَهْلِ الْأَرْضِ لَا وَبَقَتْهُمْ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ : أَسْلَمْتَ؟ فَقَالَ : أَمَا أَنَا فَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَقَالَ النَّبِيُّ ﷺ : فَإِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَاتٍ فَقَالَ : يَا رَسُولَ اللَّهِ ! وَغَدَرَاتِي وَفَجَرَاتِي؟ فَقَالَ : وَغَدَرَاتِكَ وَفَجَرَاتِكَ، فَوَلَّى الرَّجُلُ يُكَبِّرُ وَيُهَلِّلُ.

التفسير لابن كثير ٣٤٠/٣

45. Makahūl Rahimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūlullāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh ﷺ asked: Have you embraced Islam? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Muhammad is His slave and Messenger.

Nabī ﷺ said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this *Kalimah*. At this, the old man exclaimed: O Rasūlullāh! And my betrayals and my fornication? Nabī ﷺ replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allāhū Akbar, Lā ilāha illallāh. (Tafsir ibn Kathīr)

﴿ 46 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ سَيَخْلِصُ رَجُلًا مِّنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلًّا، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرِجُ بَطَاقَةً فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: أَحْضِرْ وَزَنْكَ، فَيَقُولُ: يَا رَبِّ! مَا هَذِهِ الْبَطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ؟ فَقَالَ: فَإِنَّكَ لَا تَظْلَمُ قَالَ: فَتَوَضَّعَ السِّجِلَّاتُ فِي كِفَّةٍ وَالْبَطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقَلَتِ الْبَطَاقَةُ، وَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء فيمن يموت رقم: ۲۶۳۹

46. 'Abdullāh ibne-'Amr ibn il 'Ās Radliyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed Allāh will summon a man from my *Ummah* in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny anything (written) here? Have My scribes done any injustice to you? He will say: No, my *Rabb*. Allāh will say: Have you got any excuse for it? He will reply: No, my *Rabb*. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Múhammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my *Rabb*, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhi)

﴿ 47 ﴾ عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ أَشْهَدُ أَنْ لَا إِلَهَ

إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ عَبْدَ مُؤْمِنٍ بِهَا إِلَّا حَبَّتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَفِي رَوَايَةٍ: لَا يَلْقَى اللَّهُ بِهِمَا أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا أُدْخِلَ الْجَنَّةَ عَلَى مَا كَانَ فِيهِ.

رواه أحمد و الطبراني في الكبير و الأوسط و رجاله ثقات، مجمع الزوائد ١٦٥١

47. Abu 'Amrah Al Ansāri رضي الله عنه narrates that Nabi ﷺ said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this *Kalimah* will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muhammad ﷺ) shall enter Paradise, despite all his sins. (Musnad Ahmad, Tabarani, Majma'uz-Zawā'id)

Note: Commentators in the light of this and similar *Ahādīth* state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu'ariful Hadīth)

﴿ 48 ﴾ عَنْ عَتَبَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَشْهَدُ أَحَدٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ.

(وهو بعض الحديث) رواه مسلم، باب الدليل على أن من مات - - - برقم: ١٤٩

48. 'Itbān ibne-Mālik رضي الله عنه narrates that Nabi ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

﴿ 49 ﴾ عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَذَلَّ بِهَا لِسَانَهُ وَاطْمَأَنَّ بِهَا قَلْبُهُ لَمْ تَطْعَمَهُ النَّارُ.

رواه البيهقي في شعب الإيمان ٤١١

49. Abu Qatādah رضي الله عنه narrates from his father that Rasūlullāh ﷺ said: He who bears witness that there is none worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqi)

﴿ 50 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوتُ

وَمَنْ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ يَرْجِعْ ذَلِكَ إِلَى قَلْبٍ مُوقِنٍ إِلَّا غُفِرَ اللَّهُ لَهَا.

رواه أحمد ٢٢٩١٥

50. Mu'adh ibne-Jabal رضي الله عنه narrates that Nabi ﷺ said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Ahmad)

﴿ 51 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَمُعَاذَ بْنَ جَدَلٍ عَلَى الرَّحْلِ قَالَ: يَا مُعَاذُ بْنَ جَدَلٍ! قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ يَا مُعَاذُ! قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ. قَالَ يَا رَسُولَ اللَّهِ أَفَلَا أَخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: إِذَا يَتَكَلَّمُوا، وَأَخْبِرْ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا.

رواه البخاري، باب من خص بالعلم قوما...، رقم: ١٢٨

51. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said, while Mu'adh رضي الله عنه was riding behind him on the same camel's saddle: O Mu'adh ibne-Jabal! Mu'adh replied: Here I am at your service, may you be blessed, O Rasūlullāh! He again said: O Mu'adh! He again replied: Here I am at your service, may you be blessed, O Rasūlullāh! this happened thrice, then Rasūlullāh ﷺ said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muhammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu'adh said: O Rasūlullāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu'adh رضي الله عنه narrated this *Hadith*, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the *Ahādith* in which Hell (Fire) is forbidden, only on bearing witness of *La ilaha illallahu Muhammad-ur-Rasūlullāh* "There is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh". One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in

Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *La ilaha illallahu Muhammad-ur-Rasulullah* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām.

(Mazāhir Haque)

﴿ 52 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَبْلِ نَفْسِهِ.

(وهو بعض الحديث) رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٧٠

52. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He will be the most blessed by my intercession on 'the Day of Resurrection' who says *Lā ilāha illallāh* with all the sincerity of his heart.

(Bukhārī)

﴿ 53 ﴾ عَنْ رِفَاعَةَ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ عِنْدَ اللَّهِ لَا يَمُوتُ عَبْدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ، ثُمَّ يُسَدِّدُ إِلَّا سَلَكَ فِي الْجَنَّةِ.

(الحديث) رواه احمد ١٦١٤

53. Rifā'ah Al Juhanī رضي الله عنه narrates that Nabī ﷺ said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

﴿ 54 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي لَا غَلَمَ كَلِمَةٍ لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوتُ عَلَى ذَلِكَ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ، لَا إِلَهَ إِلَّا اللَّهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١٢١/١

54. 'Umar ibn al-Khattāb رضي الله عنه said: I heard Rasūlullāh ﷺ saying: Verily I know a *Kalimah*, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that *Kalimah* is *Lā ilāha illallāh*.

(Mustadrak Hākim)

﴿ 55 ﴾ عَنْ عِيَّاضِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِنَّ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةٌ، عَلَى اللَّهِ كَرِيمَةٌ، لَهَا عِنْدَ اللَّهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَقَّنَتْ دَمَهُ وَأَخْرَزَتْ مَالَهُ وَلَقِيَ اللَّهَ غَدًا فَحَاسِبُهُ.

رواه البزار ورجاله موثقون، مجمع الزوائد ١٧٤/١

55. 'Iyyad Al Ansārī رضي الله عنه ascribes to Rasūlullāh ﷺ that he said: Verily *Lā ilāha illallāh* is a *Kalimah* regarded precious by Allāh. It has with Allāh a high status. And it is a *Kalimah* that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār. Majma- 'uz-Zawā'id)

Note: The *Kalimah* becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

﴿ 56 ﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يُصَدِّقُ قَلْبُهُ لِسَانَهُ دَخَلَ مِنْ أَى أَبْوَابِ الْجَنَّةِ شَاءَ.

رواه ابو يعلى ٦٨/١

56. Abu Bakr Siddiq رضي الله عنه narrates that Nabī ﷺ said: He who bears witness to *Lā ilāha illallāh* there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'lā)

﴿ 57 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَبَشِّرُوا وَبَشِّرُوا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ.

رواه احمد والطبرانی فى الكبير ورجاله ثقات، مجمع الزوائد ١٥٩/١

57. Abu Músa رضي الله عنه narrates that Nabī ﷺ said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāhu*- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise.

(Musnad Amad, Tabarānī, Majma- 'uz-Zawā'id)

﴿ 58 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ.

مجمع البحرين في زوائد المعجمين ٦/١ ٥ قال المحقق: صحيح لجميع طرقه

58. Abu Darda رضي الله عنه narrates that Nabí ﷺ said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muhammad is His slave and Messenger. (Majma- 'ul-Bahrain)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي غَارِصَتِي الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ: السَّطْرُ الْأَوَّلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَالسَّطْرُ الثَّانِي مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا خَلَفْنَا خَسِرْنَا، وَالسَّطْرُ الثَّلَاثُ أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُورٌ. رواه الرافعي وابن النجار وهو حديث صحيح، الجامع الصغير ٦٤٥/١

59. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāhu Muhammad-ur-Rasūlullāh* (There is none worthy of worship except Allāh, Muhammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what we had left behind, was a loss. And the third line read: Sinful *Ummah* and Ever Forgiving *Rabb*. (Jāmi- 'us-Saghir)

﴿ 60 ﴾ عَنْ عِثْبَانَ بْنِ مَالِكٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُؤَافَى عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِهَا وَجْهَ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

رواه البخاري، باب العمل الذي يتبع به وجه الله تعالى، رقم ٦٤٢٣

60. 'Itbān ibne-Malik Al Ansari رضي الله عنه narrates that Nabí ﷺ said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

﴿ 61 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِتْيَاءِ الزَّكَاةِ، فَارَقَهَا وَاللَّهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه، ووافقه الذهبي ٣٣٢/٢

61. Anas ibne-Mālik رضي الله عنه narrates that Nabí ﷺ said: He who departs from the world with, sincere belief in Allāh alone Who

has no partners, and having established *Salāt* and paid *Zakāt*, departs in such a state that Allāh is pleased with him.

(Mustadrak Hākim)

Note: Sincere belief means that he was obedient from the core of his heart.

﴿ 62 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتَهُ مُسْتَقِيمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاطِرَةً.

(الحديث) رواه أحمد ١٤٧١٥

62. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, he is successful who has sincerely dedicated his heart to *Imān* and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the remembrance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of *Imān*).

(Musnad Ahmad)

﴿ 63 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.

رواه مسلم، باب الدليل على من مات ... رقم: ٢٧٠٠

63. Jābir ibne 'Abdullāh Radiyallāhu 'anhuma said: I heard Rasūlullāh ﷺ saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire.

(Muslim)

﴿ 64 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

عمل اليوم والليل للنسائي رقم: ١١٢

64. 'Ubādah ibne-Sāmit رضي الله عنه said: I heard Rasūlullāh ﷺ saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him.

(Amalul Yaumi wal Lailah lin Nasai)

﴿ 65 ﴾ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَتُهُ.

رواه الطبراني في الكبير واسناده لا بأس به، مجمع الزوائد ١٦٤/١

65. Nawwās ibne-Sam'an رضي الله عنه narrates that he heard Nabí ﷺ saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him.

(Tabarān, Majma- 'uz-Zawāid)

﴿ 66 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! هَلْ سَمِعْتَ مِنْهُ اللَّيْلَةَ حِسًّا؟ قُلْتُ: لَا قَالَ: إِنَّهُ أَتَانِي آتٍ مِنْ رَبِّي، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأُبَشِّرُهُمْ، قَالَ: دَعُهُمْ فَلْيَسْتَبِقُوا الصِّرَاطَ.

رواه الطبراني في الكبير ٥٩٢٠

66. Mu'ādh رضي الله عنه narrates that Nabí ﷺ asked: O Mu'adh! Did you hear a sound last night? I replied: No. Nabí ﷺ then said: Verily, an angel came to me from my *Rabb*, and gave me the good tidings that whoever from my *Ummah* dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasúlullāh! Should I not go out to the people and give them these good tidings? Nabí ﷺ replied: Leave them on their own, so that they may compete in righteousness.

(Tabarānī)

﴿ 67 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا. (الحديث) رواه مسلم، باب الدليل على أن من مات رقم: ١٤٤

67. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabí ﷺ said: O Mu'adh! Do you know what is Allāh's right upon His slaves and what are the slave's rights upon Allāh? I replied: Allāh and His Rasúl know best. He said: Indeed, Allāh's right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave's rights upon Allāh Subhānahu wa Ta'ālā is that He will not punish anyone who does not ascribe any partner to Him.

(Muslim)

﴿ 68 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلُ نَفْسًا لَقِيَ اللَّهَ وَهُوَ خَفِيفُ الظَّهْرِ

رواه الطبراني في الكبير وفي اسناده ابن لهيعة، مجمع الزوائد ١٦٧/١ ابن لهيعة صدوق، تقريب التهذيب

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back.
(Tabarānī, Majma-'uz-Zawāid)

﴿ 69 ﴾ عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا وَلَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ أُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ.

رواه الطبراني في الكبير و رجاله موثقون، مجمع الزوائد ١٦٥/١

69. Jarir رضي الله عنه narrates that Nabí ﷺ said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires.

(Tabarānī, Majma-'uz-Zawāid)

BELIEF IN THE UNSEEN

Believing in Allāh Ta 'ālā and in the Unseen Truths, and believing in all that Rasūlullāh ﷺ has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh ﷺ.

Belief in Allāh Ta'ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

[البقرة: ١٧٧]

(When the Jews and Christians said as our *Qiblah* and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh ﷻ said: It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day, and in the angels, and the

Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish *Salāt* and give *Zakāt*. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious. (Al-Baqarah:177)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ط هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ط لَا إِلَهَ إِلَّا هُوَ ذَلِكُنَّ يُفَكِّحُونَ﴾
(فاطر: ٣)

Allāh ﷻ says: O mankind! Remember Allāh's favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him). (Fātir:3)

وَقَالَ تَعَالَى: ﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ط أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً ط وَخَلَقَ كُلَّ شَيْءٍ ج وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
[الأنعام: ١٠١]

Allāh ﷻ says: The Originator of the heavens and the earth! How can He has a child when He has no wife, and He created all things and is the Knower of all things? (Al-An'ām:101)

وَقَالَ تَعَالَى: ﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ٥ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾

[الواقعة: ٥٨، ٥٩]

Allāh ﷻ says: Have you seen the semen that you emit (in the womb of the women)? Do you create it (transform this semen into a perfect human being), or are We the Creator?

(Al-Wāqi'ah:58-59)

وَقَالَ تَعَالَى: ﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ٥ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾

[الواقعة: ٦٣، ٦٤]

Allāh ﷻ says: Have you seen that which you cultivate (sow

into the ground)? Is it you who cause it to grow, or are We the Grower?
(Al-Wāqī'ah:63-64)

وَقَالَ تَعَالَى: ﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ۚ لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ۚ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۚ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ﴾
[الواقعة: ٦٨-٧٢]

Allāh ﷻ says: Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer? If We willed We could turn it bitter. Why then do you not give thanks? Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower?
(Al-Wāqī'ah:68-72)

وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ فَلِقُ الْحَبِّ وَالنَّوَى ط يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ط ذَلِكَمُ اللَّهُ فَاتَى تَوْفِكُونَ ۚ قَالَقُ الْإِصْبَاحَ ۚ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ط ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۚ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ط قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ط قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۚ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ط فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ ۚ وَجَنَّاتٍ مِنْ أَغْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ط انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ﴾
[الانعام: ٩٥-٩٩]

Allāh ﷻ says: Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away? He is the Cleaver of the daybreak; and He has appointed the night for resting in

tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise. And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge. And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding. And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. (Al-An'ām: 95-99)

وَقَالَ تَعَالَى: ﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمُوتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ﴾ وَلَهُ
الْكِبْرِيَاءُ فِي السَّمُوتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿[الجاثية: ٣٦، ٣٧]

Allāh ﷻ says: So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds. And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise. (Al-Jāthiyah: 36-37)

وَقَالَ تَعَالَى: ﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ۖ تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾ [ال عمران: ٢٦/٢٧]

Allāh ﷻ said to His Prophet: Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You

will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things. You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

(Ale Imrān: 26-27)

وَقَالَ تَعَالَى: ﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ رَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ۝ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ۚ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

[الانعام: ٦٠، ٥٩]

Allāh ﷻ says: And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record. And He is the One Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.

(Al-An'ām: 59-60)

وَقَالَ تَعَالَى: ﴿قُلْ أَغْيَرَ اللَّهُ اتَّخَذَ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ﴾

[الانعام: ١٤]

Allāh ﷻ says to His Prophet: Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?

(Al-An'ām: 14)

وَقَالَ تَعَالَى: ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

[الحجر: ٢١]

Allāh ﷻ says: And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure. (Al-Hijr: 21)

وَقَالَ تَعَالَى: ﴿أَيَتَغَوْنَ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ [النساء: ١٣٩]

Allāh ﷻ says: Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power. (An-Nisā: 139)

وَقَالَ تَعَالَى: ﴿وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّا كُمْ ذَوُوهُ السَّمِيعُ الْعَلِيمُ﴾ [العنكبوت: ٦٠]

Allāh ﷻ says: And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower. (Al-'Ankabūt: 60)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ط أَنْظِرْ كَيْفَ نَصَرَفَ الْآيَاتِ ثُمَّ هُمْ يَصْذِقُونَ﴾ [الأنعام: ٤٦]

Allāh ﷻ says to His Prophet ﷺ Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away. (Al-An'ām: 46)

وَقَالَ تَعَالَى: ﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ط أَفَلَا تَسْمَعُونَ﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ط أَفَلَا تُبْصِرُونَ﴾ [القصص: ٧١، ٧٢]

Allāh ﷻ says to His Prophet ﷺ Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear? Say (to mankind): Have you

considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see? (Al-Qasas: 71-72)

وَقَالَ تَعَالَى: ﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَامِ ۚ إِنَّ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ أَوْ يُوقِظْهُنَّ بِمَا كَسَبْنَ وَأَعْفُ عَنْ كَثِيرٍ﴾
[الشورى: ٣٢-٣٤]

Allāh ﷻ says: And of His signs are the ships, like (floating) mountains in the sea; If He wills, He calms the wind so that they keep still upon its surface. Indeed, herein are signs for every patient and grateful (heart). Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much.

(Ash-Shūrā: 32-34)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يَجِبَالٌ أَوْبَىٰ مَعَهُ وَالطَّيْرُ ۚ وَأَلْنَا لَهُ الْحَدِيدَ﴾
[سبا: ١٠]

Allāh ﷻ says: And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him.

(Saba: 10)

وَقَالَ تَعَالَى: ﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۚ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ﴾
[الفصص: ٨١]

Allāh ﷻ says: (Because of the mischief of Qarūn) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself.

(Al-Qasas: 81)

وَقَالَ تَعَالَى: ﴿فَإِذَا حِينًا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ الْعَظِيمِ﴾
[الشعراء: ٦٣]

Allāh ﷻ says: Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it parted, (causing many through ways) and each part was like a huge mountain.

(Ash-Sh'arā: 63)

وَقَالَ تَعَالَى: ﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾ [القمر: ٥٠]

Allāh ﷻ says: And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye (Al-Qamar: 50)

وَقَالَ تَعَالَى: ﴿إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ [الاعراف: ٥٤]

Allāh ﷻ says: Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.

(Al-A'rāf: 54)

وَقَالَ تَعَالَى: ﴿مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [اعراف: ٥٩]

Allāh ﷻ says: (Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him.

(Al-A'rāf: 59)

وَقَالَ تَعَالَى: ﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَتُ اللَّهِ ط إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [لقمان: ٢٧]

Allāh ﷻ says: And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise.

(Luqmān: 27)

وَقَالَ تَعَالَى: ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة: ٥١]

Allāh ﷻ says: said to His Prophet: Say! Nothing befalls us save that which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

(Al-Tawbah: 51)

وَقَالَ تَعَالَى: ﴿وَإِنْ يُمَسِّسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ط يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ط وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ [يونس: ١٠٧]

Allāh ﷻ says: If Allāh inflicts you with hurt, there is none who can

remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsman; He is Forgiving, the Merciful. (Yûnus: 107)

AHADITH

﴿ 70 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ جِبْرِيلَ قَالَ لِلنَّبِيِّ ﷺ: حَدِّثْنِي مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَتُؤْمِنَ بِالْمَوْتِ وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيزَانِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ قَالَ: فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتُ

(وهو قطعة من حديث طويل). رواه أحمد ٣١٩/١

70. Ibne-'Abbàs Radiyallahu 'anhuma narrates that Jibrail عليه السلام asked Nabí ﷺ: Tell me what is *Imân*? Nabí ﷺ replied: *Imân* is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibrail عليه السلام said: Then if I do that, have I believed? Rasûlullāh ﷺ replied: If you do that, you have believed. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَبِلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ.

(الحديث) رواه البخاري، باب سؤال جبريل عليه السلام النبي ﷺ، رقم: ٥٠٠

71. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: *Imân* is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

﴿ 72 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، قِيلَ لَهُ أَدْخَلَ مِنْ أَيْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَتَّ

رواه أحمد وفي إسناده شهر بن حوشب وقد وثق، مجمع الزوائد ١٨٢/١

72. 'Umar ibn al-Khattāb رضي الله عنه narrates that he heard Nabi ﷺ saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

﴿ 73 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَمَةً بَابْنِ آدَمَ وَلِلْمَلِكِ لَمَمَةً، فَأَمَّا لَمَمَةُ الشَّيْطَانِ فَإِنْعَادُ بِالْشَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَمَةُ الْمَلِكِ فَإِنْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَ فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ: ﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ﴾ الْآيَةَ.

رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة رقم: ٢٩٨٨

73. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily in the heart of man, a thought is stirred by *Shaitān*, and a thought is stirred by an angel. As for the thought stirred by *Shaitān*, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from *Shaitān*) should seek refuge in Allāh from *Shaitān*, the accursed; and then Rasūlullāh ﷺ recited this verse from the Qur'ān, "*Shaitān* makes you fear poverty and bids you to commit evil deeds" (Sūrah Baqarah: 268) (Tirmidhi)

﴿ 74 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجْلُوا اللَّهَ يَغْفِرْ لَكُمْ.

رواه أحمد ١٩٩/٥

74. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Ahmad)

﴿ 75 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهِدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَانِعٌ إِلَّا مَنْ أَطَعْتُهُ، فَاسْتَطِعْمُونِي أَطْعَمَكُمْ، يَا عِبَادِي! كُلُّكُمْ غَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي.

اَكْسُكُمْ، يَا عِبَادِي اِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَاَنَا اَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي
 اَغْفِرْ لَكُمْ، يَا عِبَادِي ! اِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا
 عِبَادِي ! لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ، وَاَنْسُكُمْ وَجَنَّكُمْ، كَانُوا عَلَى اتَقَى قَلْبِ رَجُلٍ وَاحِدٍ
 مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي ! لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ، وَاَنْسُكُمْ
 وَجَنَّكُمْ، كَانُوا عَلَى اَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا
 عِبَادِي ! لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ، وَاَنْسُكُمْ وَجَنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَالُونِي،
 فَاَعْطَيْتُ كُلَّ اِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي اِلَّا كَمَا يَنْقُصُ الْمَخِيطُ اِذَا اُدْخِلَ
 الْبَحْرَ، يَا عِبَادِي ! اِنَّمَا هِيَ اَعْمَالُكُمْ اُخْصِيهَا لَكُمْ، ثُمَّ اَوْفِيكُمْ اِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا
 فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ اِلَّا نَفْسَهُ.

رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٢

75. Abu Dhar رضي الله عنه, narrates from Nabi ﷺ in one of *Hadīth Qudsi* that *Allāh Tabāraka wa Ta'ālā* has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and *jinn*, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and *jinn* were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay

you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself alone. (Muslim)

﴿ 76 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَا خَرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

رواه مسلم، باب في قوله عليه السلام: ان الله لا ينام..... رقم: ٤٤٥

76. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ stood amongst us and made five statements: 1. Verily Allāh ﷻ does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and *Ahādīth* in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.

﴿ 77 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ خَلَقَ إِسْرَافِيلَ مِنْذُ يَوْمِ خَلْقِهِ صَافًا قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ، بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبْعُونَ نُورًا، مَا مِنْهَا مِائَةٌ، نَدْنُهُ مِنْهُ إِلَّا اخْتَرَقَ.

مصابيح السنة للبعوي وعده من الحسن: ٣١/٤

77. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Verily Allāh *Ta'ālā* has created Isrāfil عليه السلام. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Masābih-hus-Sunnāh)

﴿ 78 ﴾ عَنْ زُرَّارَةَ بْنِ أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجِبْرِيلَ: هَلْ رَأَيْتَ رَبَّكَ؟ فَانْتَفَضَ جِبْرِيلُ وَقَالَ: يَا مُحَمَّدُ! إِنَّ بَيْنِي وَبَيْنَهُ سَبْعِينَ حِجَابًا مِنْ نُورٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَا خَرَقْتُ.

مصابيح السنة للبعوي وعده من الحسن: ٣٠/٤

78. Zurārah ibne-Awfa رضي الله عنه narrates that Rasūlullāh ﷺ asked Jibrail عليه السلام: Have you seen your *Rabb* (Sustainer)? Jibrail عليه السلام trembled and replied: O Muhammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Masābih-hus-Sunnāh)

﴿ 79 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقْتُ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقْتُ مِنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغُضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ.

رواه البخاري، باب قوله وكان عرشه على الماء، رقم: ٤٦٨٤

79. Abu Hurairah رضي الله عنه reported from Rasūlullāh ﷺ narrating in a *Hadīth Qudsi* that Allāh ﷻ said: Spend, (O man), I shall spend on you. And then Rasūlullāh ﷺ said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His 'Arsh (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhari)

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟

رواه البخاري، باب قول الله تعالى ملك الناس، رقم: ٧٣٨٢

80. Abu Hurairah رضي الله عنه reports that Nabi ﷺ in a *Hadīth Qudsi* narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

﴿ 81 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَبْطُ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ لِلَّهِ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَدُّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ، لَوِ دِدْتُ أَنِّي كُنْتُ شَجَرَةً تُغَضَّدُ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في قول

النبي ﷺ لو تعلمون رقم: ۲۳۱۲

81. Abu Dhar رضي الله عنه narrates that Rasûlullâh ﷺ said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allâh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allâh. By Allâh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allâh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)!
(Tirmidhî)

﴿ 82 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مِنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُخْصِي الْمُبْدِي الْمُعِيدُ الْمُخْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالَى الْبَرُّ التَّوَّابُ الْمُنتَقِمُ الْغَفُورُ الرَّؤُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمَغْنَى الْمَانِعُ الضَّارُّ النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصُّبُورُ

رواه الترمذی وقال: هذا حديث عرس، باب حديث في اسماء الله رقم: ۳۵۰۷

82. Abu Hurairah رضي الله عنه narrates that Rasûlullāh ﷺ said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is:

الرَّحْمَنُ	Ar-Rahmān	The Compassionate
الرَّحِيمُ	Ar-Raheem	The Most Merciful
الْمَلِكُ	Al-Malik	The King
الْقُدُّوسُ	Al-Quddūs	The Most Holy
السَّلَامُ	As-Salām	The Granter of peace and Free of all Blemishes
الْمُؤْمِنُ	Al-Mu'mim	The Granter of safety and security
الْمُهَيِّمُ	Al-Muhaimin	The Guardian of all things
الْعَزِيزُ	Al- 'Azeez	The Mighty
الْجَبَّارُ	Al-Jabbār	The Overpowering
الْمُتَكَبِّرُ	Al-Mutakabbir	The Greatest in Majesty
الْخَالِقُ	Al-Khāliq	The Creator
الْبَارِئُ	Al-Bāri	The One Who brings creation into being
الْمُصَوِّرُ	Al-Musawwir	The One Who designs and gives shape to the creation
الْغَفَّارُ	Al-Ghaffār	The Continually Forgiving
الْقَهَّارُ	Al-Qahhār	The Most Dominant
الْوَهَّابُ	Al- Wahhāb	The Most Generous Bestower
الرَّزَّاقُ	Ar-Razzāq	The Provider
الْفَتَّاحُ	Al-Fattāh	The Opener to the way to victory And mercy
الْعَلِيمُ	Al-'Aleem	The All Knowing
الْقَابِضُ	Al-Qābid	The Withholder of

		sustenance and life
الْبَاسِطُ	Al-Bāsit	The Plentiful Giver
الْخَافِضُ	Al-Khāfid	The Abaser
الرَّافِعُ	Al-Rāfi'	The Exalter
الْمُعِزُّ	Al-Mu'iz	The Giver of honour and dignity
الْمُذِلُّ	Al-Mudhil	The Giver of disgrace
السَّمِيعُ	As-Samí'	The All Hearing
الْبَصِيرُ	Al-Baseer	The All Seeing
الْحَكَمُ	Al-Hakam	The Indisputable Judge
الْعَدْلُ	Al-'Adl	The Just
اللطيفُ	Al-Lateef	The Most Gracious
الْخَبِيرُ	Al-Khabeer	The All Aware
الْحَلِيمُ	Al- Haleem	The Clement
الْعَظِيمُ	Al- 'Azeem	The Incomparably Great
الْغَفُورُ	Al-Ghafúr	The All Forgiving
الشَّكُورُ	Ash-Shakúr	The Grateful Rewarder and Recompenser
الْعَلِيُّ	Al- 'Aliyyu	The Most High
الْكَبِيرُ	Al-Kabeer	The Most Great
الْحَفِيفُ	Al-Hafeez	The Protector
الْمُقِيتُ	Al-Muqeet	The Sustainer and Controller of all Things
الْحَسِيبُ	Al- Haseeb	The Reckoner
الْجَلِيلُ	Al-Jaleel	The Majestic
الْكَرِيمُ	Al-Kareem	The Generous and Benevolent
الرَّقِيبُ	Ar-Raqeeb	The Watcher of all things

الْمُجِيبُ	Al-Mujeeb	The Answerer and Responder
الْوَاسِعُ	Al-Wāsi'	The Vast in His Knowledge and Goodness
الْحَكِيمُ	Al-Hakeem	The Most Wise
الْوَدُودُ	Al-Wadūd	The Most Loving
الْمَجِيدُ	Al-Majeed	The Glorious and Exalted
الْبَاقِ	Al-B ā'ith	The Resurrector of the dead
الشَّهِيدُ	Ash-Shaheed	The Witness
الْحَقُّ	Al-Haq	The Absolute True in His Being and Attributes
الْوَكِيلُ	Al-Wakeel	The Trustee
الْقَوِيُّ	Al-Qawi	The Most Powerful
الْمَتِينُ	Al-Mateen	The Most Firm
الْوَلِيُّ	Al-Wali	The Loving Patron and Supporter
الْحَمِيدُ	Al-Hameed	The Praiseworthy
الْمُحْصِي	Al-Muhsi	The All-Knowing
الْمُبْدِي	Al-Mubdi'u	The Originator of Creation
الْمُعِيدُ	Al-Mu'eed	The Recreator of Creation
الْمُحْيِي	Al-Muhyi	The Giver of Life
الْمُمِيتُ	Al-Mumeet	The Giver of Death
الْحَيُّ	Al-Hayy	The ever Living
الْقَيُّومُ	Al-Qayyūm	The Eternal Sustainer
الْوَاجِدُ	Al-Wājid	The Self-Sufficient
الْمَاجِدُ	Al-Mājid	The Grand
الْوَاحِدُ	Al-Wāhid	The One
الْأَحَدُ	Al-Ahad	The Single
الضَّمَدُ	As-Samad	The One Who depends on none and all others depend on

		Him
الْقَادِرُ	Al-Qādir	The Most Powerfully Able
الْمُقْتَدِرُ	Al-Muqtadir	The Prevailing
الْمُقَدِّمُ	Al-Muqaddim	The Advancer
الْمُؤَخِّرُ	Al-Muakhkhir	The Delayer
الْأَوَّلُ	Al-Awwal	The First
الْآخِرُ	Al- 'Ākhir	The Last
الظَّاهِرُ	Az-Zāhir	The Manifest
الْبَاطِنُ	Al-Bātin	The Hidden
الْوَالِي	Al-Wālī	The Governor
الْمُتَعَالَى	Al-Muta 'ālī	The Sublime
الْبَرُّ	Al-Barr	The Amply Beneficent
التَّوَّابُ	At-Tawwāb	The Acceptor of Repentance
الْمُنْتَقِمُ	Al-Muntaqim	The Avenger
الْعَفْوُ	Al- 'Afwu	The Pardoner
الرَّؤُوفُ	Ar-Raūf	The Benevolent, Sympathetic
مَالِكُ الْمُلْكِ	Mālik ul Mulk	The Ruler of the Kingdom
ذُو الْجَلَالِ	Dhul Jālal wal Ikrām	The Sustainer of Majesty and
وَالْأَكْرَامِ		Splendour
الْمُقْسِطُ	Al-Mu qsit	The Most Equitable
الْجَامِعُ	Al-Jāmi'	The Gatherer
الْغَنِيُّ	Al-Ghanī	The Self-Sufficient, Independent
الْمُغْنِي	Al-Mughanī	The Granter of Weblth and Sufficiency
الْمَانِعُ	Al-Māni'u	The Depriver
الضَّارُّ	Ad-Dārru	The Afflicter of Harm
النَّافِعُ	An-Nāfi'	The Granter of Benefits
النُّورُ	An-Nūr	The Light

الْهَادِي	Al-Hādī	The Guide
الْبَدِيعُ	Al-Badī	The First Causer and Creator
الْبَاقِي	Al-Baqī	The Enduring
الْوَارِثُ	Al- Wārith	The Inheritor
الرَّشِيدُ	Ar-Rasheed	The Perfect Director
الصَّبُورُ	As-Sabūr	The Most Forbearing

Note: Allāh ﷻ has many names as mentioned in the Qur'an and *Ahādīth*. Of them, ninety nine are in this *Hadīth*.

(Mazāhir-e- Haque)

﴿ 83 ﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُشْرِكِينَ قَالُوا لِلنَّبِيِّ ﷺ: يَا مُحَمَّدُ! أَنْسِبْ لَنَا رَبَّكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ﴾ (رواه احمد ٥/١٣٤)

83. Ubayy ibne-K'ab ؓ narrates that once the *Mushrikeen* (polytheists) said to Nabī ﷺ: O Muhammad! What is the lineage of your *Rabb*? Thereupon Allāh ﷻ, sent down (*Surah Ikhlas*): "Say (O Muhammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him". (Musnad Ahmad)

﴿ 84 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ عَزَّ وَجَلَّ): كَذَبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، أَمَا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ: إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ. (رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥)

84. Abu Hurairah ؓ reported that Rasūlullāh ﷺ narrated in a *Hadīth Qudsi* that Allāh ﷻ said: The son of Adam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukhārī)

﴿ 85 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ؟ فَإِذَا قَالُوا ذَلِكَ فَقُولُوا: اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لِيَتَفَلَّ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِذَّ مِنَ الشَّيْطَانِ الرَّجِيمِ.

رواه أبو داود، مشكاة المصابيح، رقم: ٧٥

85. Abu Hurairah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them: Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him. Then spit lightly on your left side three times and seek refuge (in Allāh) from *Shaitān* the accursed.

(Abu Dāwūd, Mishkāṭ-ul-Masābih)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ.

رواه البخاري، باب قول الله تعالى يريدون ان يبدلوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah رضي الله عنه reports that Nabí ﷺ in a *Hadīth Qudsi* narrates that Allāh ﷻ has said: The son of Adam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day.

(Bukhārī)

﴿ 87 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَحَدٌ أَضْيَرَّ عَلَى آذَى سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ.

رواه البخاري، باب قول الله تعالى ان الله هو الرزاق، رقم: ٧٣٧٨

87. Abu Musā Al Ash'arí رضي الله عنه narrates that Nabí ﷺ said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikín*) attribute a son to Him, yet He keeps them in a state of well being and provides for them!

(Bukhārī)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

رواه مسلم، باب في سعة رحمة الله تعالى، رقم: ٦٩٦٩

88. Abu Hurairah رضي الله عنه reported that Nabí ﷺ in a *Hadīth Qudsi*

said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

﴿ 89 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ.
رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٩

89. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

﴿ 90 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَغِطُّ الْوُحُوشُ عَلَى وَلَدِهَا، وَآخِرُ اللَّهِ تِسْعًا وَتِسْعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.
رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٤

وَفِي رِوَايَةٍ لِمُسْلِمٍ: فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ اكْمَلَهَا بِهَذِهِ الرَّحْمَةِ. (رقم: ٦٩٧٧)

90. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the *jinn*, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim) And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

﴿ 91 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ بِسَبِيٍّ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَالْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: اتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللَّهِ! وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا.
رواه مسلم، باب في سعة رحمة الله تعالى رقم: ٦٩٧٨

91. 'Umar ibn al-Khatāb رضي الله عنه narrates that some prisoners (of war) were brought before Rasūlullāh ﷺ, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh ﷺ said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh ﷺ said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! (Muslim)

﴿ 92 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي صَلَوةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَغْرَابِي وَهُوَ فِي الصَّلَوةِ: اَللّٰهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَغْرَابِيِّ: لَقَدْ حَجَّرْتُ وَإِسْعَاءُ يُرِيدُ رَحْمَةَ اللَّهِ.

رواه البخارى، باب رحمة الناس واليهائم، رقم: ٦٠١٠

92. Abu Hurairah رضي الله عنه narrated that Rasūlullāh ﷺ stood up for Salāt, and we, too, stood up with him. A villager, while he was engaged in Salāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūhammad and do not bestow Mercy on anyone besides us! When Nabī ﷺ (completed Salāt and) offered Salam, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh's Mercy. (Bukhāī)

﴿ 93 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِلَّا يَسْمَعَ بَنِي أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.

رواه مسلم، باب وجوب الإيمان، رقم: ٣٨٦

93. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: By the One in Whose Hand is the life of Muhammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

﴿ 94 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِمُصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ: فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ

الْعَيْنَ نَائِمَةً وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ خَرِيفٌ بَيْنَ النَّاسِ.

رواه البخارى، باب الإقتداء بسنن رسول الله ﷺ رقم: ٧٢٨١

94. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that some angels came to Nabi ﷺ while he was sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muhammad ﷺ; whoever obeys Muhammad ﷺ, obeys Allāh and whoever disobeys Muhammad ﷺ, disobeys Allāh. And Muhammad ﷺ has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

Note: The sleeping of the prophets 'Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh ﷻ. (Bazlul Majhūd)

﴿ 95 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِي إِنِّي رَأَيْتُ الْجَيْشَ بَعِثَنِي، وَإِنِّي أَنَا النَّذِيرُ

الْعُرْيَانُ، فَالْجَاءَ، فَاطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَذْلَجُوا فَأَنْطَلَقُوا عَلَى مَهْلِهِمْ فَتَجَوَّأُوا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَاصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ.

رواه البخارى باب الإقتداء بسنن رسول الله ﷺ رقم: ٧٢٨٣

95. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

﴿ 96 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِأَخٍ لِي مِنْ قُرَيْظَةَ فَكَتَبَ لِي جَوَامِعَ مِنَ التَّوْرَةِ، أَلَا أُغْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ قَالَ عَبْدُ اللَّهِ يَعْني ابْنُ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا يُوْجِهُ رَسُولَ اللَّهِ ﷺ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِينَا بِاللَّهِ تَعَالَى رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا، قَالَ: فَسَرَى عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا، قَالَ: فَسَرَى عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَطَّيْتُمْ مِنَ الْأَمِّ وَأَنَا حَطُّكُمْ مِنَ النَّبِيِّينَ.

رواه احمد ٤/٢٦٥

96. 'Abdullāh ibne-Thābit رضي الله عنه narrates that 'Umar ibn al-Khattab رضي الله عنه came to Nabí ﷺ and said: O Rasūlullāh! Indeed, I passed by a brother of mine from (the tribe of) Quraizah; so he wrote me some comprehensive (passages) from the Tōwrait. Should I not

show them to you? ('Abdullāh) said: Thereupon, the face of Rasūlullāh ﷺ changed colour. 'Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasūlullāh ﷺ? 'Umar (realizing his mistake hastily) said:

We are pleased with Allāh Ta'ālā as our *Rabb* and with Islam as our Religion and with Muhammad ﷺ as His Messenger.

'Abdullāh said: At that the anger of Nabí ﷺ subsided, and he said: By the One in Whose Hand is the life of Muhammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share from amongst the prophets (your success thus lies in following me).

(Musnad Ahamad)

﴿ 97 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى.

رواه البخارى، باب الإقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨٠

97. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: All of my *Ummah* will enter into Paradise, except he who refused. The Sahābah said: O Rasūlullāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

﴿ 98 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.

رواه النووي في شرح السنة ٢١٣/١، قال

النووي: حديث صحيح، ورواه في كتاب الحجة بإسناد صحيح، جامع العلوم والحكم ص ٣٦٤

98. 'Abdullāh ibne 'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: None of you would attain perfection in *Imān*, until his desires are made subject to that (*Deen*) which I have brought. (Sharh-hus-Sunnāh lil Baghawī, Jāmi'ul'Ulūm wal Hukum)

﴿ 99 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غَشٌّ لِأَحَدٍ فافْعَلْ، ثُمَّ قَالَ لِي: يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَى وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ فِي الْجَنَّةِ.

رواه الشريفي، قال: هذا حديث حسن غريب، ثبت ما جاء في الإحاديث بألفاظه، رقم: ٢٦٧٧

99. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my *Sunnāh*, and he, who revives my *Sunnāh*, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)

﴿100﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَةٌ رَهْطًا إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ. فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا فَقَالُوا: وَإِن نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأَنَا أَصْلَى اللَّيْلِ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوِّجُ أَبَدًا، فَجَاءَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَّا وَاللَّهِ إِنِّي لَا أَخْشَاكُمْ لِلَّهِ وَاتَّقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. رواه البخاري، باب الترغيب في النكاح، رقم: ٥٠٦٣.

100. Anas ibne-Mālik رضي الله عنه narrates that a group of three (men) came to the houses of the wives of Rasūlullāh ﷺ asking about the worship of Allāh by Nabī ﷺ. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūlullāh ﷺ when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer *Salat* throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasūlullāh ﷺ came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer *Salāt* and I sleep (at night) and I marry women, so whoever turns away from my *Sunnāh* is not from me! (Bukharī)

﴿101﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ شَهِيدٍ. رواه الطبراني بإسناد لا بأس به، الترغيب ٨٠/١.

101. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: He who holds fast to my *Sunnāh* during the time of corruption in my *Ummah*, for him is the reward of a Martyr. (Tabarānī, Targhib)

﴿102﴾ عَنْ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُم بِهِمَا كِتَابُ اللَّهِ وَسُنَّةُ نَبِيِّهِ.

رواه الإمام مالك في الموطأ، انتهى عن الفول في القدر ص ٢٠٢

102. Mālik ibne-Anas Rahimahullāh reports that a saying of Rasūlullāh ﷺ had reached him in which he said: I have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allāh, and the *Sunnāh* of His Prophet.
(Muatta Imām Malik)

﴿103﴾ عَنِ الْعِرْبَاءِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ مَا بَعْدَ صَلَوةِ الْغَدَاةِ مَوْعِظَةً دَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُوَدِّعٌ فِيمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بِرَ اخْتِلَافًا كَثِيرًا، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَذْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِدِ.

رواه الترمذی، وقال: هذا حديث حسن صحيح، باب ما جاء في الاخذ بالسنة الجامع الترمذی

٥٢/٢ طبع فاروقی کتب خانہ، ملتان

103. 'Irbād ibne-Sāriyāh narrates that one day Rasūlullāh ﷺ after the morning *Salāt*, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlullāh? He replied: I enjoin you with Allāh's *Taqwa* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in *Deen*, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my *Sunnāh*, and the *Sunnāh* of my rightly guided *Khulfah* (successors).
(Tirmidhi)

﴿104﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَزَعَّاهُ فَطَرَحَهُ وَقَالَ: يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتَمَكَ اتَّقِ بِهِ، قَالَ: لَا، وَاللَّهِ! لَا آخُذُهُ أَبَدًا،

وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ . رواه مسلم، باب تحريم خاتم الذهب رقم: ٥٤٧٢

104. 'Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said to the man, after Rasūlullāh ﷺ had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh ﷺ had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

﴿105﴾ قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوْفِي أَبُوَهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَذَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. رواه البخاري، باب تحدد المتوفى عنها أربعة أشهر وعشرا، رقم: ٥٣٣٤

105. Zainab Radiyallāhu 'anha narrates: I called upon Umme Hābibah Radiyallāhu 'anha, the wife of Nabī ﷺ, when her father Abu Sufyān ibne-Harb had passed away. Umme Habibah asked for a perfume, containing some yellow substance Khaluq or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh ﷺ saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days.

(Bukhārī)

Note: Khaluq is a type of combined fragrance of which saffron is a major ingredient.

﴿106﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَعَدَدْتُ لَهَا؟ قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرِ صَلَوةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أَحَبُّ إِلَيْهِ وَرَسُولُهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحَبَّيْتَ.

رواه البخاري، باب علامة الحب في الله رقم: ٦١٧١

106. Anas ibne-Malik رضي الله عنه narrates that indeed a man asked Nabí ﷺ: When would be the Last Hour O Rasúlullāh? Rasúlullāh ﷺ replied: What have you prepared for it? He replied: I have not prepared for it with much of *Salāt*, nor *Saum*, nor *Sadaqah*; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārī)

﴿107﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَا حُبُّ إِلَيَّ مِنْ نَفْسِي، وَإِنَّكَ لَا حُبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي، وَإِنَّكَ لَا حُبُّ إِلَيَّ مِنْ وَلَدِي، وَإِنِّي لَا أَكُونُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَصْبِرُ حَتَّى آتِيَ فَأَنْظُرَ إِلَيْكَ، وَإِذَا ذَكَرْتُ مَوْتِي وَمَوْتَكَ، عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ، وَإِنِّي إِذَا دَخَلْتُ الْجَنَّةَ خَشِيتُ أَنْ لَا أَرَكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ شَيْئًا حَتَّى نَزَلَ جِبْرِيلُ بِهِذِهِ الْآيَةِ: ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ رواه الطبرانی فی الصغير والاضبط

ورجاله رجال الصحيح غير عبدالله بن عمران العابدی وهو ثقة، مجمع الزوائد ٦٣/٧

107. 'Ā'isha Radiyalāhú 'anha narrates that a man came to Nabí ﷺ and said: O Rasúlullāh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabí ﷺ did not reply to him until Jibra'il عليه السلام came with the following verse:

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the *Siddiqin*, the Martyrs, and the Righteous. (Tabarāni, Majma- 'uz-Zawā'id)

Note: *Siddiq* means the one who has a surpassing degree of strength of *Imān* and *Yaqin*.

﴿108﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ أَشَدِّ أُمْتِي إِلَيَّ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِهِ وَمَالِهِ. رواه مسلم، باب فيمن يود رؤية النبي ﷺ، رقم: ٧١٤٥

108. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: From amongst those people of my *Ummah* who intensely love me will be some who will come after me. Each one of them would desire, that he could see me, even in exchange for (sacrificing) his family and wealth! (Muslim)

﴿109﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَضِلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ.

رواه مسلم، باب المساجد و مواضع الصلوة، رقم: ١١٦٧

109. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

﴿110﴾ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ.

(الحديث) رواه الحاكم

وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤١٨/٢

110. 'Irbād ibne-Sāriyah رضي الله عنه, the companion of Rasūlullāh ﷺ narrates: I heard Rasūlullāh ﷺ saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Hākim)

﴿111﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ؟ قَالَ: فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ.

رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left

a place for one brick in a corner. Now, people move around the house and marvel at its beauty but also say: Why a brick was not placed in this corner? Rasūlullāh ﷺ said: I am that brick; and I am the seal of the prophets. (Bukhārī)

﴿112﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعْلِمُكَ كَلِمَاتٍ: إِحْفَظِ اللَّهَ يَحْفَظْكَ، إِحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث حنظلة رقم: ۲۵۱

112. Ibne-'Abās Radiyallāhu 'anhuma narrates: I was (riding) behind Nabī ﷺ one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhi)

Note: The decision of destiny can never be changed.

﴿113﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

رواه احمد والطبرانی ورجاله ثقات، ورواه الطبرانی فى الاوسط، مجمع الزوائد ۷/ ۴۰۴

113. Abu Dardā' رضي الله عنه narrates that Nabī ﷺ said: For everything there is a reality; and no slave of Allāh can reach the reality of *Iman* until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Ahmad, Tabarāni, Majma-'uz-Zawāid)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him. Belief in destiny guards one's *Imān* and is a protection from the promptings of *Shaitān*.

﴿114﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسى صلى الله عليهما وسلم، رقم: ٦٧٤٨

114. 'Abdullāh ibne-'Amr ibn al-'Ās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

﴿115﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّوَجَلَّ فَرَعَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ خَمْسَ: مِنْ أَجَلِهِ وَعَمَلِهِ وَمُضْجِعِهِ وَآثَرِهِ وَرِزْقِهِ. رواه احمد ١٩٧/٥

115. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, Allāh ﷻ has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Ahmad)

﴿116﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ الْمَرْءُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. رواه احمد ١٨١/٢

116. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Ahmad)

﴿117﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ بِعَثْنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ. رواه الترمذی، باب ما جاء أن الإيمان بالقدر مرقم ٢١٤٥

117. 'Alī رضي الله عنه narrates that Rasūlullāh ﷺ said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He believes in the Resurrection

after death, and 4. He believes in destiny.

(Tirmidhi)

﴿118﴾ عَنْ أَبِي حَفْصَةَ رَحِمَهُ اللَّهُ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَى! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ، يَا بُنَى! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي.

رواه ابو داؤد باب فى القدر، رقم: ٤٧٠٠

118. Abu Hafsah Rahimahullāh narrates that 'Ubādah ibne-Samit advised his son: Sonny! Indeed you can never taste the reality of Imān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh ﷺ narrating in a *Hadīth* Qudsi: Verily the first (thing) that Allāh Ta'ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh ﷺ saying: He who dies upon belief other than this, is not from me.

(Abu Dāwūd)

﴿119﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَكَّلَ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ: أَيُّ رَبِّ نُطْفَةٍ، أَيُّ رَبِّ عَلَقَةٍ، أَيُّ رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا، قَالَ: أَيُّ رَبِّ ذَكَرٍ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْآجَلُ؟ فَيُكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.

رواه البخارى، كتاب القدر، رقم: ٦٥٩٥

119. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: Allāh has put an angel in charge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother's womb.

(Bukhārī)

﴿120﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في الصبر على البلاء، رقم: ۲۳۹۶

120. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh's pleasure, but those who are displeased receive Allāh's displeasure.

(Tirmidhi, Ibn'mājah)

﴿121﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ فَأَخْبَرَ نِي أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ.

رواه البخاري، كتاب احاديث الانبياء، رقم: ۳۴۷۴

121. 'Ā'isha Radiyallāhu 'anha, the wife of Rasūlullāh ﷺ, narrates: I asked Rasūlullāh ﷺ about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague).

(Bukhari)

Note: Another *Hadīth* clarifies the order of the *Sharī'ah*, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this *Hadīth* grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day.

(Fathul-Bāri)

Some scholars have termed every epidemic disease as plague.

(Takmilah Fathul Muihim)

﴿122﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا ابْنُ ثَمَانٍ سِنِينَ خَدَمْتُهُ عَشَرَ سِنِينَ فَمَا لَأَمَنِي عَلَى شَيْءٍ قَطُّ أَتَى فِيهِ عَلَى يَدَيَّ فَإِنْ لَأَمَنِي لَا يَمُّ مِنْ أَهْلِهِ قَالَ: دَعْوُهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. مصابيح السنة للبغوي وعده من الحسان ٥٧/٤

122. Anas رضي الله عنه narrates: I served Rasūlullāh ﷺ for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Masābīh-hus-Sunnāh)

﴿123﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ رواه مسلم، باب كل شيء بقدر، رقم: ٦٧٥٠

123. 'Abdullāh ibne-'Umar Radliyallhu 'anhuma narrates that Rasūlullāh ﷺ said: Every thing is destined, even mental weakness and intelligence. (Muslim)

﴿124﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، إِخْرَضَ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزَّ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ. رواه مسلم، باب الإيمان بالقدر، رقم: ٦٧٧٤

124. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) "if" opens the way for the work of *Shaitān*. (Muslim)

Note: For a man to say that "if I had done this or that it would have resulted in such and such" is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one's planning and efforts is a situation in which *Shaitān* gets the opportunity to remove his belief in destiny.

﴿125﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَيْسَ مِنْ نَفْسٍ تَمُوتُ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِغْطَاءُ الرِّزْقِ أَنْ تَطْلُبُوا بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ.

(وهو طرف من الحديث) شرح السنة للبيهقي ٣٠٥/١٤ قال المحشي: رجاله ثقات وهو مرسل

125. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Behold! Indeed, the Trusted Spirit' Jibraīl عليه السلام inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharhus Sunnāh lil Bagawī)

﴿126﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَذْبَرَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَعَالَى يَلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَيْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

رواه ابو داود، باب الرجل يحلف على حقه، رقم: ٣٦٢٧

126. Awf ibne-Mālik رضي الله عنه narrates that Nabī ﷺ gave a decision between two men. And that the one against whom the decision had been given, turned away and said: (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasūlullāh ﷺ remarked: Allāh Ta'ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However in spite of this, if a matter overpowers you then say: (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [الحج: ٢٠١]

Allāh ﷻ says: O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing. On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

(Al-Hajj: 1-2)

وَقَالَ تَعَالَى: ﴿وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝ يُبْصَرُونَهُمْ ط يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ۝ وَصَاحِبَتَهُ وَأَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ۝ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا﴾ [المعارج: ١٠-١٥]

Allāh ﷻ says: (On the Day of Resurrection) And no close friend will ask a friend (about his condition). Though they shall be made to see one another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children, And his spouse, and his brother, And his kinsfolk whoever sheltered him?

And all that the earth contains; so that it might save him.
But never! (Al-Ma'ārij:10-15)

وَقَالَ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ط إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۚ مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۚ وَاقْنَذَتْهُمْ أَسَافُةٌ﴾
(إبراهيم: ٤٢، ٤٣)

Allāh ﷻ says: And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror), As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement). (Ibrāhīm: 42-43)

وَقَالَ تَعَالَى: ﴿وَالْوِزْنُ يُوَمَّذُ ۚ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾
(الاعراف: ٩٠، ٩١)

Allāh ﷻ says: The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful. And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations. (Al-A'rāf: 8-9)

وَقَالَ تَعَالَى: ﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ط إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۝ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ ۚ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾
(فاطر: ٣٣-٣٥)

Allāh ﷻ says: Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls. and their raiment (clothes) therein is silk. And they say:

Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. (Fātir: 33-35)

وَقَالَ تَعَالَى: ﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۚ فِي جَنَّاتٍ وَعُيُونٍ ۚ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۚ كَذَلِكَ قَفَ وَرَوْجُهُمْ بِحُورٍ عِينٍ ۚ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۚ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۚ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ۚ فَضْلًا مِنْ رَبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [الدخان: ٥١-٥٧]

Allāh ﷻ says: Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs. Attired in silk and silk embroidery, facing one another. And so it will be. And we shall wed them to fair maidens with wide lovely eyes. They call therein for every variety of fruit, in safety. They taste not death therein, save the first death. And He has saved them from the doom of Hell. A bounty from your Sustainer. That is the supreme triumph. (Ad-Dukhān: 51-57)

وَقَالَ تَعَالَى: ﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۚ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۚ يُوقُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۚ وَيُطْعَمُونَ فِيهَا مِنَ الطَّعَامِ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۚ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۚ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۚ فَوَقَّهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۚ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۚ مُتَكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ لَا يَرُونَ فِيهَا شُمْسًا وَلَا زَمْهَرِيرًا ۚ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۚ وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۚ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۚ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۚ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۚ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ۚ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ۚ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۚ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ۚ وَحُلُوفٌ أُسَاورَ مِنْ

فِضَّةٍ وَسَقَهُمُ رَبُّهُمْ شَرَابًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ
مُشْكُورًا ﴿٢٢﴾

[الدھر: ٥-٢٢]

Allāh ﷻ says: Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kāfūr. A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all). And they feed, for the love for Him, the poor, the orphans, and the captives, (Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks. Verily we fear from our Sustainer a Day, hard and distressful. So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy. And their recompense shall be Paradise and silken attire. They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold. And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach. And amongst them will be passed around goblets of silver and beakers (as) of glass, Crystal clear, but made of silver. They will determine the measure thereof, according to their desire. And they will be given to drink from a cup (of wine) mixed with *Zonjābīl* (ginger flavoured), From a spring called Salsabil. And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls; And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion. Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself. (And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance. (Al-Ināsān: 5-22)

وَقَالَ تَعَالَى: ﴿وَأَصْحَابُ الْيَمِينِ لَا مَا أَصْحَابُ الْيَمِينِ﴾ فِي سِدْرٍ مَخْضُودٍ
وَطَلْحٍ مَنُضُودٍ وَظِلٍّ مُّمْدُودٍ وَمَاءٍ مَّسْكُوبٍ وَفَاكِهَةٍ كَثِيرَةٍ لَا مَقْطُوعَةٍ
وَلَا مَمْنُوعَةٍ وَفُرُشٍ مَّرْفُوعَةٍ إِنَّا أَنْشَأْنَهُمْ إِنْشَاءً فَجَعَلْنَهُمْ أَنْبَكَارًا غُرَبَاءَ
أَتْرَابًا لِأَصْحَابِ الْيَمِينِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿

[الواقعة: ٢٧-٤٠]

Allāh ﷻ says: And those on the right hand, what of those on the right hand? (They will be) Amongst thorn-less Lote trees. And clustered plantains with fruits piled one above another. By water flowing constantly. And fruits in abundance. Neither out of reach, nor forbidden (perennial). And on couches raised high. Verily. We have created them (maidens) of a special creation. And made them virgins. Beloved of their husbands only, equal in age. For those of the Right Hand. A multitude of those (of the Right Hand) will be from the first generations (who embraced Islam). And a multitude (of those of the Right Hand) will be from later generations. (Al-Wāqiah:27-40)

Note: According to another interpretation the previous generations means people from the previous *Ummah*; and, later generations means people from this *Ummah*.

(Bayanul Qur 'ān)

وَقَالَ تَعَالَى: ﴿وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾ نَزْلًا مِنْ
غَفُورٍ رَّحِيمٍ ﴿

[حم السجدة: ٣١، ٣٢]

Allāh ﷻ says: Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for. A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. (Fussilat: 31-32)

وَقَالَ تَعَالَى: ﴿وَإِنَّ لِلطَّغْيِينَ لَشَرَّ مَآبٍ﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِنَسِ الْمِهَادِ
هَذَا فَلْيَذُوقُوهُ حَمِيمٍ وَغَسَّاقٍ وَآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿

[ص: ٥٥-٥٨]

Allāh ﷻ says: And indeed for the transgressors, will be an

evil journey's end. Hell, where they will burn, an evil resting place. This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it. And other (torments) of similar kind all together. (Swād: 55-58)

وَقَالَ تَعَالَى: ﴿إِنطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ﴾ إِنطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ كَأَنَّه جَمَلٌ صَفَرٌ ﴿[المرسلات: ٢٩-٣٣]

Allāh ﷻ will say to the dwellers of Hell: Depart you to that which you used to deny! Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns. Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire. Verily! it (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts). (Then these sparks when they will fall on the earth) they will become as if they were yellow camels. (Al-Mursalāt: 29-33)

وَقَالَ تَعَالَى: ﴿لَهُمْ مِنْ فَوْقِهِمْ ظِلٌّ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظِلٌّ﴾ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ط يَعْبَادِ فَاتَّقُونِ ﴿[الزمر: ١٦]

Allāh ﷻ says: They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me! (Az-Zumar: 16)

وَقَالَ تَعَالَى: ﴿إِنَّ شَجَرَتَ الزُّقُومِ ط طَعَامُ الْآثِمِ﴾ كَالْمُهْلِ ط يَغْلِي فِي الْبُطُونِ ط كَغَلِي الْحَمِيمِ ط خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ط ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ط ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ط إِنَّ هَذَا مَا كُنتُمْ بِهِ تُفْتَرُونَ ﴿[الدخان: ٤٣-٥٠]

Allāh ﷻ says: Verily, the tree of Zaqqúm, Will be the food for sinners; Like molten brass, it will boil in their bellies, Like the seething of boiling water. (It will be said to the angels): Seize him, and drag him into the midst of the blazing

Fire. Then pour over his head the torment of boiling water. Taste (this)! Verily, you thought you were mighty and generous. Verily! This is that which you used to doubt.

(Ad-Dukhān: 43-50)

وَقَالَ تَعَالَى: ﴿مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُ وَلَا يَكَاذُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ﴾

[ابراهيم: ١٦، ١٧]

Allāh ﷻ says: In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water. Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).

(Ibraheem: 16-17)

AHADITH

﴿127﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! قَدْ شَبَّتَ قَالَ: شَيْئَتْنِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ومن سورة الواقعة، رقم: ۳۲۹۷

127. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Abu Bakr رضي الله عنه said: O Rasūlullāh! Indeed you have aged! He replied: (The Sūrah) Hūd, Al- Wāqi 'ah, Al-Mursalat, 'Amma Yata Sā 'alūn, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhi)

﴿128﴾ عَنْ خَالِدِ بْنِ عَمْرِو الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا عُثْبَةُ بْنُ غَزْوَانَ رَضِيَ اللَّهُ عَنْهُ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنْتَ بِضُرْمٍ، وَلَتْ حَدَاءً، وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ يَتَصَابُهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لَا زَوَالَ لَهَا، فَانْقِلُوا بِخَيْرٍ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذَكَرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَاللَّهُ لَتَمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ

ذَكَرْنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً، وَلَيَاتَيْنِ عَلَيْهَا يَوْمَ
وَهُوَ كَظِيظِ مِنَ الزَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ
الشَّجَرِ، حَتَّى قَرِحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ،
فَاتَزَرْتُ بِنِصْفِهَا، وَاتَزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى
مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنَّهَا
لَمْ تَكُنْ نُبُوءَةً قَطُّ إِلَّا تَنَاسَخَتْ، حَتَّى تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسْتَخْبِرُونَ وَتُجَرَّبُونَ
الْأَمْرَاءَ بَعْدَنَا.

رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٣٥

128. Khālid ibne-'Umair Al 'Adawī رضي الله عنه narrates that Utbah ibne-Ghazwān رضي الله عنه in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and *Jinn*). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Sahābah) with Rasūlullāh ﷺ we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa'd ibne-Mālik. So, I wore it to cover my lower half, and Sa'd ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophethood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristic of prophetic ways is that justice is

established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found.

(Takmalah, Fathul Mulhim)

﴿129﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَنَا كُمْ مَا تَوَعَّدُونَ غَدًا مُوَجَّلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حَقُونَ، اَللّٰهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرَقَدِ.

رواه مسلم، باب ما يقال عند دخول القبور، رقم: ٢٢٥٥

129. 'A'ishah Radiyallāhu 'anha narrates that whenever it was her turn for Rasūlullāh ﷺ to spend the night, he would go out at the end of the night to Baqī' (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī.

(Muslim)

﴿130﴾ عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إَصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمِ تَرْجِعُ؟

رواه مسلم، باب فناء الدنيا، رقم: ٧١٩٧

130. Mustawrid ibne-Shaddad رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it.

(Muslim)

﴿131﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ.

رواه الترمذی وقال هذا حديث حسن، باب حديث الكيس من دان نفسه، رقم: ٢٤٥٩

131. Shaddad ibne-Aws رَضِيَ اللَّهُ عَنْهُ narrates that Nabí ﷺ said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh's Mercy. (Tirmidhi)

(132) عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشْرَةِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَنْ أَكْيَسُ النَّاسِ، وَأَحْزَمُ النَّاسِ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَأَكْثَرُهُمْ اسْتِعْدَادًا لِلْمَوْتِ قَبْلَ نُزُولِ الْمَوْتِ، أُولَئِكَ هُمُ الْأَكْيَاسُ، ذَهَبُوا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْآخِرَةِ.

رواه ابن ماجه باختصار، رواه الطبراني في الصغير واسناده حسن، مجمع الزوائد ٥٥٦/١٠

132. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that I came to Nabī ﷺ, being the tenth one of ten Sahabah. A man of the Ansār stood up and said: O Nabī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter.

(Ibne-Mājah, Tabarāni, Majma- 'uz-Zawāid)

(133) عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مَرْبَعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صَغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، فَقَالَ: هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ. أَوْ قَدْ أَحَاطَ بِهِ. وَهَذَا الَّذِي هُوَ خَارِجٌ أَمْلُهُ، وَهَذِهِ الْخُطَطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا.

رواه البخاري، باب في الأمل وطوله، رقم: ٦٤١٧

133. 'Abdullāh radiyallāhu 'anhū narrates that Nabī ﷺ traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines. are the incidents (to take place). If one incident misses, him, he is mangled by the other. And if it misses him, he is mangled by yet another.

(Bukhārī)

(134) عَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اثْنَانِ يَكْرَهُهُمَا ابْنُ آدَمَ الْمَوْتُ، وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ وَيَكْرَهُهُ قِلَّةُ الْمَالِ، وَقِلَّةُ الْمَالِ أَقْلٌ لِلْحِسَابِ.

رواه احمد يا سنادين ورجال احدهما رجال الصحيح، مجمع الزوائد ٤٥٣/١٠

134. Mahmūd ibne-Labíd ؓ narrates that indeed Nabí ؑ said: There are two things that the son of Adam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

﴿135﴾ عَنْ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَآمَنَ بِالْبَعْثِ وَالْحِسَابِ دَخَلَ الْجَنَّةَ.

ذكر الحافظ ابن كثير هذا الحديث يطوله في البداية والنهاية ٣٠٤/٥

135. Abu Salamah ؓ narrates: I heard Rasūlullāh ؑ saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh. and believes in resurrection and in reckoning, enters Paradise.

(Al-Bidāya wan Nihāyah)

﴿136﴾ عَنْ أُمِّ الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ثَلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَبْتَغِي لِأَضْيَافِكَ مَا يَتَّبَعِي الرِّجَالُ لِأَضْيَافِهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَمَامَكُمْ عَقَبَةً كَوُودًا لَا يُجَاوِزُهَا الْمُثْقَلُونَ فَأَحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ.

رواه البيهقي في شعب الإيمان ٣٠٩/٧

136. Umme Darda' Radiyallahu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh ؑ saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage.

(Baihaqi)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn more, if not for his family, then at least for the sake of his guests.

﴿137﴾ عَنْ هَانِي مَوْلَى عُثْمَانَ رَجِمَهُ اللَّهُ أَنَّهُ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكِي حَتَّى يَبْلُغَ لِحْيَتَهُ، فَقِيلَ لَهُ تَذَكَّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلَ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ،

وَأَنْ لَّمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في فظاعة القبر.....، رقم: ۲۳۰۸

137. Hānī Rahimahullahu, the freed slave of 'Uthman ؓ narrates that when 'Uthman stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullah ﷺ said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh ﷺ said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhi)

﴿138﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَعَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ بِالتَّشْيِيتِ فَإِنَّهُ الْآنَ يُسْأَلُ.

رواه ابو داود، باب الاستغفار عند القبر.....، رقم: ۳۲۲۱

138. 'Uthman ibne-'Affan ؓ narrates that when Nabi ﷺ used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dawud)

﴿139﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مُصَلَّاهُ فَرَأَى نَاسًا كَانَهُمْ يَكْتَشِرُونَ قَالَ: أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَازِمِ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى الْمَوْتَ فَأَكْثَرُوا مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْغُرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا أَنْ كُنْتُ لَأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَيْتُكَ الْيَوْمَ وَصِرْتُ إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ، قَالَ: فَيَتَسَبَّحُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا أَنْ كُنْتُ لَأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَيْتُكَ الْيَوْمَ وَصِرْتُ إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ،

قَالَ: فَيَلْتَمِسُ عَلَيْهِ حَتَّى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفُ أَضْلَاعُهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِأَصَابِعِهِ
فَادْخَلَ بَعْضُهَا فِي جَوْفِ بَعْضٍ قَالَ: وَيَقْبِضُ اللَّهُ لَهُ سَبْعِينَ تَبِيئًا لَوْ أَنَّ وَاحِدًا مِنْهَا تَفَخَّ
فِي الْأَرْضِ مَا أَنْبَتَ شَيْئًا مَا بَقِيَتْ الدُّنْيَا، فَيَنْهَشُنَهُ وَيَخْدِشُنَهُ حَتَّى يُقْضَى بِهِ إِلَى
الْجَسَاسِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ
حُفْرِ النَّارِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب حديث أكثروا ذكر هادم اللذات مرقم: ٢٤٦٠

139. Abu Sa'īd رضي الله عنه narrates that Rasūlullāh ﷺ while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasūlullāh ﷺ then said: So the grave expands for him as far as the eye can see; and a door of Paradise is opened for him. And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh ﷺ said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh ﷺ then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh ﷺ said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

﴿140﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَتَيْنَاهَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِنَا الطَّيْرُ وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَغِيثُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ: وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ: وَمَا يُذَرِّبُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ قَالَ: فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَّقَ عَبْدِي فَأَقْرِشُوهُ مِنَ الْجَنَّةِ وَالْبُسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيبِهَا قَالَ وَيُفْتَحُ لَهُ فِيهَا مَدٌّ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَقْرِشُوهُ مِنَ النَّارِ وَالْبُسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا قَالَ: وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ.

رواه أبو داود، باب المسألة في القبر، رقم: ٤٧٥٣

140. Bara ibne-'Azib Radiyallāhu 'anhuma narrates: We went out with Rasūlullāh ﷺ along with the funeral of a man from the Ansār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh ﷺ sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your *Rabb*? He will reply: My *Rabb* is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islam. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a caller will announce from the heavens: My slave has said the

truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see. Then Rasúlullāh ﷺ mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your *Rabb*? He will reply: Alas Alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas Alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas Alas! I do not know! At this, a caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwūd)

Note: The announcement from the heavens about an unbeliever, 'he has lied,' means that he is pretending to be ignorant; though in fact he had refuted Allāh's Oneness, His Prophet and Islam.

(Ma'riful Hadith)

﴿141﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ.

رواه البخارى، باب ماجاء فى عذاب القبر، رقم: ١٣٧٤

141. Anas ibne-Malik ؓ narrates that Rasúlullāh ﷺ said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muhammad ﷺ? As for the

Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings. And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and *Jinn*. (Bukhari)

﴿142﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ وَفِي رِوَايَةٍ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ، اللَّهُ

رواه مسلم، باب ذهاب الإيمان آخر الزمان، رقم: ٣٧٦، ٣٧٥

142. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This *Hadīth* also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mirqāt)

﴿143﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرِّ النَّاسِ.

رواه مسلم، باب قرب الساعة، رقم: ٧٤٠٢

143. 'Abdullah رضي الله عنه narrates that Nabī ﷺ said: The Last Hour will come only upon the most wicked people. (Muslim)

﴿144﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الدُّجَالُ فِي أُمَّتِي فَيَمُكُّ أَرْبَعِينَ: لَا أَذْرِي أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنُ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمُكُّ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى

عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ: فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَخْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَمَثِّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْتًا وَرَفَعَ لَيْتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ: فَيَضَعُ، وَيَضَعُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يَقَالُ: أَخْرِجُوا بَعَثَ النَّارِ، فَيَقَالُ: مِنْ كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعِمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ.

رواه مسلم، باب في خروج الدجال، رقم: ٧٣٨١

وَفِي رِوَايَةٍ: فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغْيَرَتْ وُجُوهُهُمْ، فَقَالَ النَّبِيُّ ﷺ:

مِنْ يَأْجُوجَ وَمَا جُوجَ تِسْعِمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ

(الحديث) رواه البخاري، باب قوله: وترى الناس سكارى، رقم: ٤٧٤١

144. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Dajjāl will appear in my *Ummah* and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send 'Isa ibne Maryam resembling 'Urwah ibne-Mas'ūd. He will seek out Dajjāl and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon 'none shall remain upon the face of the earth whose heart has the tiniest particle of *Īmān*, except that his life shall be seized by this, breeze. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him. Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then *Shaitān* will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him).

Abundant sustenance will be granted to them and apparently they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your *Rabb*! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day, which will make children grey haired; and that is the day when the Shin will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Sahābah were deeply grieved and it showed on their faces. Then Rasūlullāh ﷺ said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: Shin is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsīr Usmanī).

In a *Hadīth* of Sahīh Bukhārī and Muslim narrated by Abu Sa'īd Khudri رضي الله عنه, Rasūlullāh ﷺ is quoted as saying: Allāh ﷻ will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isa عليه السلام at his Second Coming.

﴿145﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ اتَّقَمَ الْقَرْنُ وَاسْتَمَعَ الْأَذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في شأن الصور، رقم: ۲۴۳۱

145. Abu Saïd رضي الله عنه narrates that Rasûlullâh ﷺ said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Sahābah of Rasûlullâh ﷺ, so he said to them: Say: (Allāh is sufficient for us! The Most Excellent is He in whom we trust!) (Tirmidhī)

﴿146﴾ عَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُلْدَنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُ كَمِقْدَارِ مِيلٍ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَتِهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَامَا قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى فِيهِ.

رواه مسلم، باب في صفة يوم القيامة، رقم: ۷۲۰۶

146. Miqdād رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasûlullâh ﷺ pointed his hand to his mouth. (Muslim)

﴿147﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: إِنَّ الَّذِي أَمْسَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ.

رواه الترمذی وقال: هذا حديث حسن، باب ومن سورة بنى إسرائيل، رقم: ۳۱۴۲

147. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: Mankind will be assembled on the Day of Resurrection in three classes, one

walking, one riding and one walking on their faces. It was asked: O Rasúlullāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhi)

﴿148﴾ عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنْ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشَامَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءُ وَجْهَهُ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

رواه البخاري، باب كلام الرب تعالى.....، رقم: ٧٥١٢

148. 'Adī ibne-Hātim رَضِيَ اللَّهُ عَنْهُ narrates that Rasúlullāh ﷺ said: There is not anyone of you but that his *Rabb* will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

﴿149﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي بَعْضِ صَلَاتِهِ: اَللّٰهُمَّ حَسِّبْ بَيْنِي حَسَابًا يَسِيرًا فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللَّهِ! مَا الْحِسَابُ الْيَسِيرُ؟ قَالَ: اَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ اِنَّهُ مَنْ نُوْقِشَ الْحِسَابُ يَوْمَئِذٍ يَاعَائِشَةُ هَلَكَ.

(الحديث) رواه احمد ٤٨/٦

149. A'isha Radiyallāhu 'anha narrated: I heard Rasúlullāh ﷺ saying in one of his *Salāt* O Allāh! Make my account easy.

When he finished his *Salāt*, I asked: O Nabiyallah! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'A'ishah! He who will be interrogated on that Day will be ruined! (Musnad Ahāmad)

﴿150﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: أَخْبِرْنِي مَنْ يُقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّوَجَلَّ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ

الْعَلَمِينَ ﴿ فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ.

رواه البيهقي في كتاب البعث والنشور، مشكوة المصابيح، رقم: ٥٥٦٣

150. Abu Sa'id Al Khudri رضي الله عنه approached Rasûlullâh ﷺ and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allâh ﻋَﻠَﻴْﻪِ السَّلَام has mentioned: (The Day the people will stand before the *Rabb*-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory *Salât*. (Baihaqi, Mishkât)

﴿151﴾ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

رواه الترمذي، باب منه حديث تخيير النبي ﷺ،، رقم: ٢٤٤١

151. 'Awf ibne-Mālik Al Ashja'i رضي الله عنه narrates that Rasûlullâh ﷺ said: An angel came to me from my *Rabb*, and gave me the option to choose between half of my *Ummah* going to Paradise, or my right for intercession. So I chose intercession (so that my entire *Ummah* benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allâh. (Tirmidhi)

﴿152﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي.

رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب منه حديث

شفاعتي،، رقم: ٢٤٣٥

152. Anas ibne-Mālik رضي الله عنه narrates that Rasûlullâh ﷺ said: My intercession will be for those of my *Ummah* who have committed major sins. (Tirmidhi)

﴿153﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَا جِئَ النَّاسُ بِغَضُوبِهِمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَاسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذِنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا

لَا تَخْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَآخِرُ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمِّي أُمِّي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ آخِرُ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمِّي أُمِّي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلٍ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ آخِرُ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمِّي أُمِّي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى أَذْنَى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ، فَانْطَلِقْ فَأَفْعَلْ، ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ آخِرُ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! اِرْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! ائْذَنْ لِي فَيَمْنُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَكِبْرِيَانِي وَعَظَمَتِي لَا أُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ.

رواه البخارى، باب كلام الرب تعالى رقم: ٧٥١٠

(وفي حديث طويل) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فَيَقُولُ اللَّهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهَرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهَرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ قَالَ: فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هَؤُلَاءِ عَتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرَ قَدَمُوهُ، ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهَؤُلَاءِ كُمْ، فَيَقُولُونَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَائِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

رواه مسلم، باب معرفة طريق الرؤية رقم: ٤٥٤

153. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Adam عليه السلام and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the *Khaleel* (close friend) of *Ar-Rahmān*. So, they will approach Ibrāhīm عليه السلام, but he will say to them: I am not eligible, you should approach Mūsā, as he is *Kalīmullāh* (who

speaks to Allāh Ta'ālā). So, they will approach Mūsā عليه السلام, but he will say: I am not eligible, you should approach 'Isa, as he is *Rūhullāh* and *Kalimatullāh* (the Spirit of Allāh, and Word of Allāh). So, they will approach 'Isa عليه السلام; but he will say: I am not eligible, you should approach Muhammad ﷺ. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my *Rabb*; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my *Rabb*! My *Ummah*! My *Ummah*! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, *Īmān* equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has, in his heart, *Īmān* equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My *Rabb*! My *Ummah*! My *Ummah*! Then it will be said: Go and take out from the Fire whoever has *Īmān*, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My *Rabb*! Permit me (to intercede) for anyone who

has said *Lā ilāha illallāh*. Thus, Allāh ﷻ will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa'īd Al Khudrī ': (In reply to the urges of Rasūlullāh ﷺ for the fourth time) Allāh ﷻ will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Mercifuls. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called *Nahar-ul-Hayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our *Rabb*! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our *Rabb*! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you.

(Muslim)

Note: 'Isa عليه السلام has been referred in this *Hadīth* as *Rūhullāh* and *Kalimatullāh*, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibrail عليه السلام (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being.

(Tafsīr ibne-Kathīr)

﴿154﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ يُسَمُّونَ الْجَهَنَّمِيِّينَ.

رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٦٦

154. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A group of people will come out of the Fire by

the intercession of Muhammad ﷺ and enter Paradise; they will be called the *Jahannamī'n* (people of Hell). (Bukhari)

﴿155﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِنَفْسِهِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعُصْبَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ.

رواه الترمذی وقال: هذا حديث حسن، باب منه دخول سبعين ألفاً..... رقم: ۲۴۴۰

155. Abu Sa'id رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, from amongst my *Ummah*, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhi)

﴿156﴾ عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا (فِي حَدِيثٍ طَوِيلٍ) قَالَ رَسُولُ اللَّهِ ﷺ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنْبَي الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ: يَا أَبَى أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرِ الْبَرْقِ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِ الرِّيحِ، ثُمَّ كَمَرِ الطَّيْرِ وَشِدَّةِ الرِّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْبُزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا قَالَ: وَفِي حَافَتَي الصِّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَأْمُورَةٌ تَأْخُذُ مَنْ أَمَرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ وَمَكْدُوشٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا.

رواه مسلم، باب ادنى اهل الجنة منزلة فيها، رقم: ۴۸۲

156. Hudhaifah and Abu Hurairah Radiyallāhu 'anhuma both narrate in a lengthy narration that Rasūlullāh ﷺ said: The qualities of 'trustworthiness' and 'kinship' will be sent and will stand on the two sides of the *Sirāt* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said: May my father and mother be sacrificed for you what is meant by "pass like the lightning?" He replied: Do you not see now lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the

wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabī ﷺ will be standing on (the *Sirāt*) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl. He (then) said: And on the sides of the *Sirāt* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; indeed, the depth of Hell is seventy years. (Muslim)

﴿157﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قَبَابُ الدُّرِّ الْمَجُوفِ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، فَإِذَا طِينُهُ مِسْكٌ أَذْفَرُ.

رواه البخاري، باب في الحوض، رقم: ٦٥٨١

157. Anas ibne-Mālik رضى الله عنه narrates that Nabī Rasūlullāh ﷺ said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrail? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukharī)

﴿158﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَوْضِي مَسِيرَةُ شَهْرٍ، وَرَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْزَانُهُ كَنْجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا.

رواه مسلم، باب اثبات حوض نبينا، رقم: ٥٩٧١

158. 'Abdullāh ibne-'Amr ibnil-'As RadiyAllāhu 'anhuma narrates: Rasūlullāh ﷺ said: My pond (*Al-Kauthar*) is as large as a month's journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

Note: The distance of one month's journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

﴿159﴾ عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةٌ وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى صفة الحوض، رقم: ٢٤٤٣

159. Samurah رضي الله عنه narrated that Rasūlullāh ﷺ said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

﴿160﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَادَةُ: مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيُّهَا شَاءَ.

رواه البخارى، باب قوله تعالى يا أهل الكتاب، رقم: ٣٤٣٥

160. 'Ubādah ibne-Sāmit Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muhammad is His slave and Messenger, and that 'Isa عليه السلام is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam عليها السلام and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah رضي الله عنه added in his narration: He may enter from any of the eight doors of Paradise that he wishes!

(Bukharī)

﴿161﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَأْ وَإِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾

رواه البخارى، باب ما جاء فى صفة الجنة، رقم: ٣٢٤٤

161. Abu Hurairah رضي الله عنه reported that Rasūlullāh ﷺ in a *Hadīth Qudsi* narrated that Allāh Ta'ālā has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite: And no one knows what delights of the eyes have been hidden

from them! (As-Sajdah: 16)

(Bukhārī)

﴿162﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخاري، باب ماجاء في صفة الجنة، رقم: ٣٢٥٠

162. Sahl ibne-Sa'd Al Sa'idi رضي الله عنه narrates that Rasūlullāh ﷺ said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

﴿163﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَلَقَابُ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لَاضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَّتْ مَا بَيْنَهُمَا رِيحًا، وَلَنَصِيفُهَا يَغْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٦٨

163. Anas رضي الله عنه narrated that Rasūlullāh ﷺ said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَاقْرَأْ وَإِنْ شِئْتُمْ ﴿وَوَظِلٌّ مُمْدُودٌ﴾.

رواه البخاري، باب قوله وظل ممدود، رقم: ٤٨٨١

164. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily there is a tree in Paradise that a rider, traveling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: (in shade long extended) (Al-Wāqi'a:30) (Bukhārī)

﴿165﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَتَفَلَّحُونَ وَلَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَحِطُونَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءٌ وَرَشَحٌ كَرَشَحٍ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفْسَ.

رواه مسلم، باب في صفات الجنة واهلها، رقم: ٧١٥٢

165. Jābir رضي الله عنه narrates: I heard Nabí ﷺ saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Sahabah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

﴿166﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعْمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَوْلُهُ عَزَّوَجَلَّ: ﴿وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

رواه مسلم، باب في دوام نعيم أهل الجنة، رقم: ٧١٥٧

166. Abu Sa'īd Al Khudrī and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ﷻ has said.

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do. (Muslim)

﴿167﴾ عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تَدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّوَجَلَّ.

رواه مسلم، باب اثبات رؤية المؤمنين في الآخرة، رقم: ٤٤٩

167. Suhaib رضي الله عنه narrates that Nabí ﷺ in a *Hadīth Qudsi* said: When the people of Paradise will have entered Paradise, Allāh Ta'ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have you not enlightened our faces! Have you not made us enter into Paradise, and saved us from the Fire! Rasūlullāh said: Then Allāh will remove the veil, between him and them); and they will not have been given

anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

﴿168﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَغْبُطُوا فَاجِرًا بِنِعْمَةٍ، إِنَّكَ لَا تَدْرِي مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ، إِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ.

رواه الطبرانی فی الاوسط ورجاله ثقات، مجمع الزوائد ٦٤٣/١٠

168. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die.

(Tabarānī, Majma'uz-Zawaid, Sharh-us Sunnah)

﴿169﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لَكَافِيَةً، قَالَ: فَضِلْتُ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا أَكْلُهُنَّ مِثْلُ حَرِّهَا.

رواه البخارى، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasúlullāh! Even this would have been enough! He replied: It has sixty-nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

﴿170﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنَعِمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! أَهْلُ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّبِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! أَهْلُ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّبِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ.

رواه مسلم، باب صبغ انعم اهل الدنيا فى النار، رقم: ٧٠٨٨

170. Anas رضي الله عنه narrates that Rasúlullāh ﷺ in a *Hadith Qudsi* said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Adam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my *Rabb*! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

﴿171﴾ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقُوتِهِ

رواه مسلم، باب جهنم، رقم: ٧١٧٠

171. Samurah ibne-Jundub رضي الله عنه narrates that Nabī ﷺ said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

﴿172﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ ﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (البقرة: ١٣٢) قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَافْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشُهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في صفة شراب أهل النار، رقم: ٢٥٨٥

172. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ recited the following verse:

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh ﷺ (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūn (a tree in Hell) were to be dropped into this world, it would spoil the people's means of livelihood; so what about those whose food it is? (Tirmidhi)

﴿173﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ

بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذْهَبَ
فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا
خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذْهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ:
أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيلُ!
اذْهَبْ فَانْظُرْ إِلَيْهَا فَذْهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ
خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا.

رواه أبو داود، باب فى خلق الجنة والنار: ٤٧٤٤

173. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ in a *Hadīth Qudsi* said: When Allāh had created Paradise, He said to Jibrāil (عليه السلام): Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb*! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Sharī'ah*, which at times is against personal desires) and ordered: O Jibrāil! Go and visit it (again). So he went, saw it, and returned; then submitted: O my *Rabb*! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasúlullāh ﷺ said: When Allāh created the Fire (of Hell), then He said: O Jibrāil! Go and visit it! So he went and saw it, returned, and submitted: O my *Rabb*! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrāil! Go and visit it (again)! So he went, saw it. And returned, then submitted: O my *Rabb*! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it!

(Abu Dāwūd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA'ĀLĀ

In order to seek benefit directly from Allāh Ta'ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh ﷺ

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ط وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

[الاحزاب: ٣٦]

Allāh ﷻ says: It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray. (Al-Ahzāb: 36)

وَقَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾ [النساء: ٦٤]

Allāh ﷻ says: We sent no messenger except that he be obeyed by Allāh's will. (An-Nisa:64)

وَقَالَ تَعَالَى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ج وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

[الحشر: ٧]

Allāh ﷻ says: And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.

(Al-Hashr:7)

وَقَالَ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾
[الاحزاب: ٢١]

Allāh ﷻ says: Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much.

(Al-Ahzāb: 21)

وَقَالَ تَعَالَى: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ﴾
[النور: ٦٣]

Allāh ﷻ says: So let those who oppose His (Allāh's) Command, beware, lest some trial or painful Punishment befall them.

(An-Nūr:63)

وَقَالَ تَعَالَى: ﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾
[النحل: ٩٧]

Allāh ﷻ says: Whoever does righteous deeds-whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

(An-Nahl: 97)

وَقَالَ تَعَالَى: ﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾
[الاحزاب: ٧١]

Allāh ﷻ says: And whoever obeys Allāh and His Messenger, he has indeed achieved a great success.

(Al-Ahzāb: 71)

وَقَالَ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾
[آل عمران: ٣١]

Allāh ﷻ said to His Prophet ﷺ: Say (to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful. (Aal-'Imrān: 31)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾

[مريم: ٩٦]

Allāh ﷻ says: Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind). (Maryam: 96)

وَقَالَ تَعَالَى: ﴿وَمَنْ يُعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا﴾

[طه: ١١٢]

Allāh ﷻ says: And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward). (TāHā: 112)

وَقَالَ تَعَالَى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ☆ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

[الطلاق: ٣٠٢]

Allāh ﷻ says: And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine. (At-Talāq: 2-3)

وَقَالَ تَعَالَى: ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

[الانعام: ٦]

Allāh ﷻ says: Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical

strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And we sent down on them abundant showers from the sky. and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations. (Al-An'ām:6)

وَقَالَ تَعَالَى: ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾
[الكهف: ٤٦]

Allāh ﷻ says: Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your *Rabb* and a far better source of hope. (Al-Kahf: 46)

وَقَالَ تَعَالَى: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ط وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾
[التحل: ٩٦]

Allāh ﷻ says: All that is with you is bound to come to an end, whereas that which is with Allāh is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did. (An-Nahl: 96)

وَقَالَ تَعَالَى: ﴿وَمَا أُوْتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَى ط أَفَلَا تَعْقِلُونَ﴾
[القصص: ٦٠]

Allāh ﷻ says: And whatever you are given (now) is but for the (passing) provision of life in this world and for its adornment, whereas that which is with Allāh is (so much) better and Everlasting. Have you then no Sense?

(Al-Qasas: 60)

AHADITH

﴿174﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنًى مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةِ؟ فَالسَّاعَةُ أَذْهَى وَأَمْرٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في المبادرة بالعمل، رقم: ۲۳۰۶

الجامع الصحيح وهو من الترمذی طبع دارالباز

174. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for,

1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhi)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

﴿175﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ.

رواه مسلم، كتاب الزهد: ۷۴۲۴

175. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

﴿176﴾ عَنْ عُمَرَ وَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا فَقَالَ فِي خُطْبَتِهِ: أَلَا إِنَّ الدُّنْيَا عَرَضٌ خَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجَلٌ صَادِقٌ يَقْضَى فِيهَا مَلِكٌ قَادِرٌ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَذَا فَيْرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَذَا فَيْرِهِ فِي

مَلِكٍ قَادِرٍ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَدَافِيرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَدَافِيرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللَّهِ عَلَى حَذَرٍ، وَاعْلَمُوا أَنَّكُمْ مَعْرُوضُونَ عَلَى أَعْمَالِكُمْ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

مسند الشافعي ١٤٨/١

176. 'Amr عليه السلام narrates that Nabí ﷺ one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāfi)

﴿177﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

رواه البخاري، باب حسن إسلام المرء، رقم: ٤١

177. Abu Sa'id Al Khudri رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī)

Note: The beauty of Islām comes into his life means that one's heart should be illuminated with *Imān* and the body should be dedicated in obedience to Allāh ﷻ.

﴿178﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

(وهو جزء من الحديث) رواه مسلم، باب بيان الإيمان والإسلام، رقم: ٩٣

178. 'Umar رضي الله عنه narrates that Nabí ﷺ said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muhammad is His Messenger, and to establish *Salāt*, and pay *Zakāt*, and fast in the month of Ramadān, and to perform *Hajj* to the House of Allāh if you are able to do so. (Muslim)

﴿179﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَتَسْلِمُكَ عَلَى أَهْلِكَ فَمَنْ انْتَقَصَ شَيْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الْإِسْلَامِ يَدْعُدُ، وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ.

رواه الحاكم في المستدرک ۲۱/۱ وقال: هذا الحديث مثل الاول في الاستقامة

179. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Islām is that you worship Allāh ﷻ and do not ascribe any partner to Him, and to establish *Salāt*, to pay *Zakāt*, to fast in Ramadān, to perform *Hajj* to the House of Allāh, to enjoin good, to forbid from evil and to offer *Salām* to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām. (Mustadrak Hākim)

﴿180﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ ثَمَانِيَةٌ أَسْهُمٌ، الْإِسْلَامُ سَهْمٌ وَالصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحُجُّ الْبَيْتِ سَهْمٌ وَالصِّيَامُ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ.

رواه البزار وفيه يزيد بن عطاء وثقه احمد وغيره وضعفه جماعة وبقية رجاله ثقات، مجمع الزوائد ۱۹۱/۱

180. Hudhaifah رضي الله عنه narrates that Nabí ﷺ said: Islām has eight parts. *Īmān* is one part, and performing *Salāt* is one part, and giving *Zakāt* is one part, and performing *Hajj* to the House of Allāh is one part, and fasting in Ramadān is one part, and enjoining good is one part, and forbidding evil is one part, and *Jihād* in the Path of Allāh is one part. Indeed, one is unsuccessful who has no share in any of these parts. (Majmauz-Zawāid, Bazzār)

﴿181﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تُسَلِّمَ وَجْهَكَ لِلَّهِ وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ.

(الحديث) رواه احمد ۳۱۹/۱

181. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabi ﷺ said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muhammad is His slave and Messenger, and to establish *Salāt*, and to pay *Zakāt*.

(Musnad Ahmad)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَزِيدُ عَلَى هَذَا، فَلَمَّا وُلَّى قَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا.

رواه البخارى، باب وجوب الزكاة، رقم: ١٣٩٧

182. Abu Hurairah رضي الله عنه narrates that a villager came to Rasūlullāh ﷺ and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh ﷺ replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory *Salāt*, and pay the obligatory *Zakāt*, and fast in Ramadān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabī ﷺ said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man.

(Bukhārī)

﴿183﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسْمَعُ دَوَى صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَى غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ رَسُولُ اللَّهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَى غَيْرِهِ؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَى غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: أَفْلَحَ إِنْ صَدَقَ.

رواه البخارى، باب الزكاة من الاسلام، رقم: ٤٦٠

183. Talha ibne-'Ubaidullah رضي الله عنه narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh ﷺ. We could hear the sound of his voice but could not understand what he

was saying till he came close to Rasúlullāh ﷺ and we realised that he was asking about Islām. Rasúlullāh ﷺ said: Five times of *Salāt* each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasúlullāh ﷺ said: And fasting during the month of Ramdān is obligatory. He asked: Must I observe anything else? Rasúlullāh ﷺ replied: No, unless you do it voluntarily. Rasúlullāh ﷺ then mentioned *Zakāt* to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasúlullāh ﷺ remarked: He has succeeded if (he keeps) true to his words. (Bukhārī)

﴿184﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ: يَا يَعْزُبُنِي عَلَى الْإِثْمِ كَمَا يَأْتِيهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ، فَبَايَعْنَاهُ عَلَى ذَلِكَ.

رواه البخارى، كتاب الايمان، رقم: ١٨

184. 'Ubadah ibne-Samit ؓ narrates that Rasúlullāh ﷺ said to a group of his Sahabah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath; Allāh will be responsible for his reward. Whoever will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubadah ibne-Samit ؓ said) So we swore allegiance to him on that basis. (Bukhārī)

﴿185﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللَّهِ وَإِنْ قُتِلْتَ وَحُرِّقْتَ، وَلَا تَعْقَنْ وَالِدَيْكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ

وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا، فَقَدْ بَرِثْتَ مِنْهُ ذِمَّةَ اللَّهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حُلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتُ وَأَنْتَ فِيهِمْ فَائْبُثْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدَبًا وَأَخْفِهِمْ فِي اللَّهِ. رواه أحمد ٢٣٨/٥

185. Mu'adh رضي الله عنه narrates that Rasūlullāh ﷺ enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory *Salāt*, since he who deliberately neglects *Salāt* is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Ahmad)

Note: In this *Hadīth* the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with *Īmān*.

(Mirqāt)

﴿186﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفْجَرُ أَنْهَارُ الْجَنَّةِ. رواه البخاري، باب درجات المجاهدين في سبيل الله مرقم: ٢٧٩٠

186. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Anyone who believes in Allāh and His Messenger, establishes *Salāt*, and fasts during Ramadān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in *Jihād* in the Path of Allāh, or whether he remained in the land where he was born. The Sahābah inquired: O Rasūlullāh! Should we not give this good news to the people? Rasūlullāh ﷺ replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in *Jihād* in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for Firdaus, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow.

(Bukhari)

﴿187﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ مَنْ حَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَآتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الْأَمَانَةَ، قِيلَ يَا رَسُولَ اللَّهِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ الْغُسْلُ مِنَ الْجَنَابَةِ إِنْ اللَّهُ لَمْ يَأْمِنْ ابْنُ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرَهَا. رواه الطبرانی بإسناد جيد، الترغيب ٢٤١/١

187. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: He who comes to Allāh with *Imān* and having performed these five (deeds) will enter Paradise: He who regularly offered the five *Salāt* at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of Ramadān; performed *Hajj* if he had the means; paid *Zakāt* gladly; and fulfilled the trust placed in him. It was asked: O Rasūlullāh! What does fulfilling the trust mean? Rasūlullāh ﷺ answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh ﷻ has not placed a trust with the son of Adam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh).

(Tabarānī)

﴿188﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَهَاجَرَ بَيْتِي فِي رُبْضِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ

الْجَنَّةِ، وَأَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللَّهِ بَيَّتَ فِي رِبْضِ الْجَنَّةِ، وَبَيَّتَ فِي وَسْطِ الْجَنَّةِ وَبَيَّتَ فِي أَعْلَى غُرَفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذَلِكَ لَمْ يَدْعُ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٠/١٠

188. Fadālah ibne-'Ubaid Al Ansari رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whoever has *Īmān* upon me, obeys me, and does *Hijrah* (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has *Īmān* upon me, obeys me, and engages in *Jihād* in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Hibbān)

﴿189﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّيَ الْخُمْسَ وَيَصُومُ رَمَضَانَ غُفِرَ لَهُ.

(الحديث) رواه أحمد ٢٣٢/٥

189. Mu'ādh ibne-Jabal رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times *Salāt* and fasts during the month of Ramadān, he will be forgiven. (Musnad Ahmad)

﴿190﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَأَدَّى زَكَاةَ مَالِهِ طَيِّبًا بِهَا نَفْسُهُ مُحْتَسِبًا وَسَمِعَ وَأَطَاعَ فَلَهُ الْجَنَّةُ.

(الحديث) رواه أحمد ٣٦١/٢

190. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid *Zakāt* on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Īmām*, leader of the Muslims), for him is Paradise. (Musnad Ahmad)

﴿191﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ

نَفْسَهُ. رواه الترمذی وقال: حديث فضالة حديث حسن صحيح، باب ما جاء في فضل من مات

191. Fadālah ibne-'Ubaid رضي الله عنه narrates that Nabí ﷺ said: The *Mujāhid* (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

﴿192﴾ عَنْ عُتْبَةَ بْنِ عَبْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَخِرُّ عَلَى وَجْهِهِ مِنْ يَوْمٍ وَلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاةِ اللَّهِ عَزَّوَجَلَّ لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ.

رواه احمد والطبرانی في الكبير وفيه: بقية وهو مدلس ولكنه صرح بالتحديث وبقية رجاله

وثقوا، مجمع الزوائد ٢١٠/١

192. 'Utbah ibne-'Abd رضي الله عنه narrates that Rasūlullāh ﷺ said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh ﷻ, then despite this on the Day of Resurrection, he will consider this deed to be small.

(Musnad Ahmad, Tabarānī, Majma-'uz Zawāid)

﴿193﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَصَلَتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُنَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللَّهُ شَاكِرًا وَصَابِرًا وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَاسِفَ عَلَى مَا فَاتَهُ مِنْهُ، لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذی وقال: هذا حديث حسن غريب، باب انظروا الى من هو اسفل منكم، رقم: ٢٥١٢

193. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allāh has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

﴿194﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

رواه مسلم، باب الدنيا سجن للمؤمن رقم: ٧٤١٧

194. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: The world is a believer's prison, and an unbeliever's Paradise.

(Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, -there is endless Punishment in the Hereafter and so this world is for him like Paradise.

(Mirqāt)

﴿195﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اتَّخَذَ الْفَيْءُ دُولًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعْلِمَ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَّ أُمَّهُ، وَأَذْنَى صَدِيقَهُ وَأَقْصَى أَبَاهُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَرَذَلَهُمْ، وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ، وَشُرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخُسْفًا وَمَسْخًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كَنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعُ.

رواه الترمذی وقال:

هذا حديث غريب، باب ما جاء في علامة حلول المسخ والخسف، رقم: ٢٢١١

195. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; Zakât will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islâmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far of; noises will be raised in the *masajids*; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing

chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut.

(Tirmidhī)

﴿196﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ، ثُمَّ يَعْمَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَأَنْفَكَتْ حَلَقَةً أُخْرَى فَأَنْفَكَتْ حَلَقَةً أُخْرَى، حَتَّى يَخْرُجَ إِلَى الْأَرْضِ.

رواه أحمد ١٤٥/٤

196. Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Ahmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

﴿197﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أَلْقَى فِي قُلُوبِهِمُ الرُّعْبَ وَلَا فَشَى الزِّنَا فِي قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيزَانَ إِلَّا قُطِعَ عَنْهُمْ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ الْحَقِّ إِلَّا فَشَى فِيهِمُ الدَّمُ وَلَا خَرَقَ قَوْمٌ بِالْعَهْدِ إِلَّا سَلِطَ عَلَيْهِمُ الْعَدُوُّ.

رواه الإمام مالك في الموطأ، باب ما جاء في الغلول ص ٤٧٦

197. Abdullāh ibne- 'Abbās Radiyallāhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allāh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight, their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them. (Muatta Imām Mālik)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: بَلَى وَاللَّهِ حَتَّى الْحَبَارَى لَتَمُوتُ فِي وَكْرِهَا هَزْلًا لِظُلْمِ الظَّالِمِ.

رواه البيهقي في شعب الایمان ٥٤/٦

198. Abu Hurairah رضي الله عنه says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah رضي الله عنه said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqi)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

﴿199﴾ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم يَغْنَى مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ: فَيَقْصُ عَلَيْهِ مَا شَاءَ اللَّهُ أَنْ يَقْصُ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَسْلُغُ رَأْسُهُ فَيَتَدَهَّدُ الْحَجَرُ هَاهُنَا، فَيَتَّبِعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقْقِي وَجْهِهِ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، قَالَ وَرَبُّمَا قَالَ أَبُو رَجَاءٍ: فَيُشَقُّ. قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَاتَيْنَا عَلَى مِثْلِ التَّنُورِ، قَالَ وَآخِسِبُ أَنَّهُ كَانَ يَقُولُ: فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ، قَالَ: فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا آتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُوا، قَالَ: قُلْتُ لَهُمَا: مَا هَؤُلَاءِ؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَاتَيْنَا عَلَى نَهْرٍ، حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرٌ مِثْلُ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ

سَابِحْ يَسْبَحْ، وَإِذَا عَلَى شَطِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ، وَإِذَا ذَلِكَ السَّابِحُ
سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَقْفِرُ لَهُ فَأَهْ فَيُلْقِمُهُ حَجَرًا
فَيَنْطَلِقُ يَسْبَحْ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَقَرَّ لَهُ فَأَهْ فَالْقَمَّةُ حَجَرًا، قَالَ: قُلْتُ لَهُمَا:
مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْأَةِ
كَأَكْرَهٍ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَّاةً، فَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا:
مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَاَنْطَلَقْنَا فَاتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ
الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرُّوضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوْلًا فِي السَّمَاءِ، وَإِذَا
حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ رَأَيْتُهُمْ قَطُّ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ مَا هُوَ لَاءِ؟ قَالَ: قَالَا
لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا فَانْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا
وَلَا أَحْسَنَ، قَالَ: قَالَا لِي: إِرْقِ، فَارْتَقَيْتُ فِيهَا، قَالَ: فَارْتَقَيْنَا فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ
مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنِ فِضَّةٍ، فَاتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا
فِيهَا رِجَالٌ شَطَرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطَرٌ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ، قَالَ: قَالَا
لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ
مِنَ الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي
أَحْسَنِ صُورَةٍ، قَالَ: قَالَا لِي: هَذِهِ جَنَّةُ عَذْنٍ وَهَذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصَرِي صُعْدًا
فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَا لِي: هَذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ
فِيكُمَا، ذَرَانِي فَادْخُلْهُ، قَالَا أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ
مُنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَا لِي: أَمَّا إِنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ
الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنَامُ عَنِ الصَّلَاةِ
الْمَكْتُوبَةِ، وَأَمَّا الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشُ رُشْدُكُهُ إِلَى قَفَاهُ وَمَنْخِرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ
فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَّا الرَّجُلَانِ وَالنِّسَاءُ الْعُرَاةُ
الَّذِينَ فِي مِثْلِ بِنَاءِ التُّورِ فَهُمْ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي
النَّهْرِ وَيُلْقِمُ الْحِجَارَةَ فَإِنَّهُ أَكَلَ الرِّبَا، وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْأَةِ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا
وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوضَةِ فَإِنَّهُ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ:
فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَوْلَادُ
الْمُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطَرًا مِنْهُمْ حَسَنٌ وَشَطَرًا مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ

خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ.

رواه البخارى، باب تعبیر الرؤيا بعد صلاة الصبح، رقم: ٧٠٤٧

199. Samurah ibne-Jundub رضي الله عنه narrates that Rasúlullāh ﷺ very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasúlullāh ﷺ would interpret it. One morning Nabí ﷺ said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man's head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: *Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man's mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: *Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasúlullāh ﷺ said: in that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasúlullāh ﷺ added: In the river there was a man swimming, and on the bank there was a man who had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my

two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasúlullāh ﷺ added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome fully. Rasúlullāh ﷺ further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul- 'Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur'ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory *Salāt*. And for the man you came upon whose sides of Mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the

world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is Mālik, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrāhīm عليه السلام, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabí ﷺ: O Rasúlullāh! What about the polytheist's children? Rasúlullāh ﷺ replied: And also polytheist's children. Rasúlullāh ﷺ added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them.

(Bukhārī).

﴿200﴾ عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنِّي لَأَعْرِفُ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ، قَالُوا يَا رَسُولَ اللَّهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُوتُونَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ وَأَعْرِفُهُمْ بِنُورِهِمْ يَسْعَى بَيْنَ أَيْدِيهِمْ.

رواه احمد ١٩٩/٥

200. Abu Dhar and Abu Dardā Radiyallāhu 'anhuma narrate that Rasúlullāh ﷺ said: I will indeed recognize my *Ummah* among all other *Ummahs* on the Day of Resurrection. The Sahābah said: O Rasúlullāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them.

(Musnad Ahmād)

Note: This light will be the light of *Īmān* of every believer, which will be in proportion to the strength of his *Īmān*.

(Kashf-ur-Rahman)

SALĀT

PRAYERS

In order to benefit directly from the Power of Allāh Ta'ālā by fulfilling the Commandments of Allāh Ta 'ala in the way of Rasūlullāh ﷺ, Salāt is the most important and basic action

OBLIGATORY PRAYERS

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ [العنكبوت: ٤٥]

Allāh ﷻ says: Verily Salāt restrains (oneself) from immorality and all that is forbidden. (Al- Ankabút: 45)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: ٢٧٧)

Allāh ﷻ says: Indeed, those who believe and do righteous deeds, and establish Salāt and give Zakāt, their reward is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve. (Al-Baqarah: 277)

وَقَالَ تَعَالَى: ﴿قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ﴾ [ابراهيم: ٣١]

Allāh ﷻ said to His Prophet ﷺ: Tell My slaves who have

believed, to establish *Salāt* and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship. (Ibrāhīm: 31)

وَقَالَ تَعَالَى: ﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءً﴾

[إبراهيم: ٤٠]

Allāh ﷻ quoted in Qurān supplication of Ibrahim عليه السلام as: O My *Rabb!* Make me an establisher of *Salāt*, and from my descendents also. Our *Rabb!* And accept my *Du'a* (supplication). (Ibrāhīm: 40)

وَقَالَ تَعَالَى: ﴿اقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

[بنی اسرائیل: ٧٨]

Allāh ﷻ said: to His Prophet ﷺ: Perform *Salāt* from midday till the darkness of the night (i.e. *Zuhr*, '*Asr*, *Maghrib* and '*Isha* prayers) and recite the Qur'ān in the early dawn (i.e. *Fajr*, the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is witnessed (by angels). (Bani Israil: 78)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

[المؤمنون: ٩]

Allāh ﷻ says: (mentioning a virtue of successful believers) And they who carefully maintain (and are mindful of) their *Salāt*. (Al-Mu'minūn: 9)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

[الجمعة: ٩]

Allāh ﷻ says: O you who believe! When the Adhdān is called for the prayer on the day of Jumu'ah (Friday), then hasten to the remembrance of Allāh and leave all trading (and other engagements) aside. That is better for you, if you but knew. (Al-Jumu'ah: 9)

AHADITH

﴿ ١ ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ .
رواه البخارى، باب دعاؤكم ايمانكم، رقم: ٨٠٠٠

1. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Islam has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, 2) to establish *Salāt*, 3) to give *Zakāt*, 4) to perform *Hajj*, and 5) to fast (*Saum*) in Ramadān. (Bukhārī)

﴿ ٢ ﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَحِمَهُ اللَّهُ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أُوحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ، وَأَكُونَ مِنَ التَّاجِرِينَ، وَلَكِنْ أُوحِيَ إِلَيَّ أَنْ: سَبِّحَ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ، وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

رواه البغوى فى شرح السنة، مشكاة المصابيح، رقم: ٥٢٠٦

2. Jubair ibne-Nufair رضى الله عنه narrates that Rasūlullāh ﷺ said: It has not been revealed to me that I should amass wealth and be amongst the merchants, but it has been revealed to me: Glorify and praise your *Rabb* and be amongst those who prostrate themselves to Him and worship your *Rabb* till the certainty (death) comes to you. (Sharh-hus-Sunnah, Mishkāt-ul-Masābih)

﴿ ٣ ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِي سُؤَالِ جِبْرِئِيلَ إِيَّاهُ عَنِ الْإِسْلَامِ فَقَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنْ تُتِمَّ الْوُضُوءَ، وَتَصُومَ رَمَضَانَ قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ.

رواه ابن خزيمة ٤/١

3. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that in reply to a question of Jibr'aīl عليه السلام about Islām Rasūlullāh ﷺ said: Islām is bearing witness that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and that you

establish *Salāt*, and give *Zakāt*, and perform *Hajj* to the House of Allāh and perform *Umrah*, and take bath after *Janābah* and perform complete *Wudú*, and *Saum* in Ramadān. Jibr'aīl then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr'aīl then confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of *Janabah* after intercourse, or discharge of semen with passion while he is awake or asleep.

﴿ 4 ﴾ عَنْ قُرَّةِ بْنِ دَعْمُوسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْفَيْنَا النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! مَا تَعْهَدُ إِلَيْنَا؟ قَالَ: أَعْهَدُ إِلَيْكُمْ أَنْ تَقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَحُجُّوا الْبَيْتَ الْحَرَامَ وَتَصُومُوا رَمَضَانَ فَإِنَّ فِيهِ لَيْلَةً خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَتَحْرِمُوا دَمَ الْمُسْلِمِ وَمَالَهُ وَالْمُعَاهِدَ إِلَّا بِحَقِّهِ وَتَعْتَصِمُوا بِاللَّهِ وَالطَّاعَةِ.

رواه البيهقي في شعب الإيمان ٣٤٢/٤

4. Qurrah ibne-Da'mús رضي الله عنه narrates that we met Nabí ﷺ during the Farewell *Hajj* and asked: O Rasūlullāh! What do you enjoin upon us? He replied: I enjoin upon you to establish *Salāt*, and give *Zakāt*, and perform *Hajj* of the Sacred House of Allāh, and *Saum* in Ramadān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a Mu'āhid or taking their property except to uphold justice; and advise you to hold fast to that *Deen* of Allāh and adhere to obedience (of those who are steadfast in *Deen*). (Baihaqī)

Note: A *Mu'āhid* literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of *Dhimmah*. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as *Jizyah*, far less than the benefits and protection that is secured for him. He is also known by the title of *Dhimmi*. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity. The life, wealth, and honour of every Muslim as well as

non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another's property etc.

﴿ 5 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ.

رواه احمد ٣/٣٤٠

5. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabī ﷺ said: The key to Paradise is *Salāt* and the key to *Salāt* is *Wudū*.
(Musnad Ahmad)

﴿ 6 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

(وهو بعض الحديث) رواه النسائي، باب حب النساء، رقم: ٣٣٩١

6. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: The comfort and delight of my eyes has been placed in *Salāt*.
(Nasāī)

﴿ 7 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ عَمُودُ الدِّينِ.

رواه ابو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٢/١٢٠

7. 'Umar رضي الله عنه narrates that Rasūlullāh ﷺ said: *Salāt* is a pillar of *Deen*.
(Hilyat-ul-Awliya, Jāmi'us-Saghir)

﴿ 8 ﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ.

رواه ابو داود، باب في حق المملوك، رقم: ٥١٥٦

8. 'Alī رضي الله عنه narrates that the last words of Rasūlullāh ﷺ were: *As-Salāt, as-Salāt*; I fear Allāh about those whom your right hand possesses (your slaves and subordinates).
(Abu Dāwūd)

Note: 'Vigilantly observe, guard and establish *Salāt*.

﴿ 9 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقْبَلَ مِنْ خَيْبَرَ، وَمَعَهُ غُلَامَانِ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَخْذِمْنَا، قَالَ: خُذْ أَيُّهُمَا شِئْتَ، قَالَ: خَرَجْتُ قَالَ: خُذْ هَذَا وَلَا تَضْرِبْهُ، فَإِنِّي قَدْ رَأَيْتُهُ يُصَلِّي مَقْفِلَنَا مِنْ خَيْبَرَ، وَإِنِّي قَدْ نَهَيْتُ عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ.

(وهو بعض الحديث) رواه احمد والطبراني، مجمع الزوائد ٤/٤٣٣

9. Abu Umamah رضي الله عنه narrates that Nabí ﷺ returned from Khyber and with him were two slaves. So, 'Ali رضي الله عنه said: O Rasúlullāh! Grant us a servant. He replied: Take anyone you desire of the two. 'Ali said: Choose for me. Rasúlullāh pointing to one said: Take him, but do not beat him; for I saw him offering *Salāt* on our return from Khyber, and I have been forbidden to beat those who perform *Salāt*. (Musnad Ahmad, Tabarani, Majnea'uz-Zawāid)

﴿ 10 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّ وَجَلَّ، مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَّاهُنَّ لَوَقْتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَهُ، وَإِنْ شَاءَ عَذَّبَهُ. رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٢٥

10. 'Ubādah ibne-Sāmit رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Five times *Salāt* has been made mandatory by Allāh 'Azza wa Jall. He who performs his *Wu'ú* well, and offers *Salāt* at their appointed time, performing complete *Rukú'*, and with fear and devotion, for such there is a covenant from Allāh. that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwūd)

﴿ 11 ﴾ عَنْ حَنْظَلَةَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ حَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوءِهَا وَمَوَاقِيتِهَا وَرُكُوعِهَا وَسُجُودِهَا يَرَاهَا حَقًّا لِلَّهِ عَلَيْهِ حُرْمٌ عَلَى النَّارِ. رواه احمد ٤/٢٦٧

11. Hanzalah Al Usaidí رضي الله عنه narrates that Rasúlullāh ﷺ said: The person who guards the five times *Salāt*, its *Wudú*, its prescribed time, its proper *Rukú'* and *Sujúd*, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Ahmad)

﴿ 12 ﴾ عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهْدْتُ عِنْدِي عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي. رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٣٠

12. Abu Qatādah ibne-Rib'í رضي الله عنه reported that Rasúlullāh ﷺ

narrates in a *Hadith Qudsí* that Allāh ﷻ has said: Verily, I have enjoined upon your *Ummah* five times *Salāt*, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive him). (Abu Dāwūd)

﴿ 13 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ دَخَلَ الْجَنَّةَ. رواه عبد الله بن أحمد في زباده و أبو يعلى إلا أنه قال: حَقٌّ مَكْتُوبٌ وَاجِبٌ. والبخاري بنحوه ورجاله موثقون، مجمع الزوائد ١٥/٢

13. 'Uthmān ibne-'Affān رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: He who believes that *Salāt* is the obligatory right (of Allāh) will enter Paradise. (Musnad Ahmad, Abu Ya'la, Bazzār, Majma'uz-Zawāid)

﴿ 14 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ قُرْطٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ. رواه الطبراني في الأوسط ولا بأس بإسناده انشاء الله، الترغيب ٢٤٥/١

14. 'Abdullāh ibne-Qurt رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: On the Day of Judgement. The first thing a slave of Allāh will be held accountable for is *Salāt*. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Tabarānī, Targhib)

﴿ 15 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنْ فَلَانًا يُصَلِّي فَاذَا أَصْبَحَ سَرَقَ قَالَ: سَيَنْهَاهُ مَا يَقُولُ. رواه البخاري ورجاله ثقات، مجمع الزوائد ٥٣١/٢

15. Jābir رَضِيَ اللَّهُ عَنْهُ narrates that a man said to Nabī ﷺ: Verily so and so offers *Salāt*, then at the break of dawn he steals. He replied: Shortly his *Salāt* will prevent him from that sin. (Bazzār, Majma'uz-Zawāid)

﴿ 16 ﴾ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الْمُسْلِمَ إِذَا تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ صَلَّى الصَّلَاةَ الْخَمْسَ، تَحَاتَّتْ خَطَايَاهُ كَمَا يَتَحَاتُّ هَذَا الْوَرَقُ، وَقَالَ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ ط﴾ إِنْ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلَّذَا يَكْرِيَنَّ ﴿ [هو: ١١٤] (وهو جزء من الحديث) رواه أحمد ٤٣٧/٥

16. Salmān رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily a Muslim, when he performs *Wudú* and performs it excellently, then offers the five times *Salāt*, his sins are shed just as these leaves shed. Then, he recited:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي
لِلذَّاكِرِينَ

And perform *Salāt* at the two ends of the day and in some hours of the night (the five mandatory *Salāt*); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd: 114) (Musnad Ahmad)

Note: According to some scholars, 'two ends' means two parts. The first part stands for *Fajr Salāt*, and the second part for *Zuhr* and '*Asr Salāt*. Performing *Salāt* in some hours of the night stands for *Maghrib* and '*Ishā Salāt*.

(Tafsir ibne-Kathir)

﴿ 17 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ.

رواه مسلم، باب الصلوات الخمس، رقم: ٥٥٢

17. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The five times *Salāt* and the prayer of Friday to Friday, and the fasting of Ramadān to Ramadān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

﴿ 18 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَافَظَ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوباتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ.

(الحديث) رواه ابن خزيمة في صحيحه، ١٨٠/٢

18. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who guards the obligatory *Salāt* will not be written amongst the neglectful. (Ibne Khuzaimah)

﴿ 19 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا، وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا

لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ، وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلْفٍ.

رواه احمد والطبرانى فى الكبير والاسط، ورجال احمد ثقات، مجمع الزوائد ٢١/٢

19. 'Abdullāh ibne- Amr Radiyallāhu 'anhuma narrates that one day, Rasūlullāh ﷺ mentioned *Salāt* and said: For him who remains mindful of his *Salāt*, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his *Salāt*, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir'aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Ahāmad, Tabarānī, Majma'uz Zawāid)

Note: Fir'aun was the king of Egypt at the time of Mūsā عليه السلام, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh ﷺ.

﴿ 20 ﴾ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَى عَهْدِ النَّبِيِّ ﷺ عَلَّمُوهُ الصَّلَاةَ.

رواه الطبرانى فى الكبير ٨/٣٨٠ وفى الحاشية:

قال فى المجمع ٢٩٣/١: رواه الطبرانى والبخارى ورجال الصحيح

20. Abu Mālik Al Ashja'ī narrates from his father Radiyallāhu 'anhuma, who said that whenever a man accepted Islām during the time of Nabī ﷺ, the Sahābah used to teach him *Salāt*. (Tabarānī)

﴿ 21 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفُ اللَّيْلِ الْآخِرُ، وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوباتِ.

رواه الترمذى وقال: هذا حديث حسن، باب حديث ينزل ربنا كل ليلة..... رقم: ٣٤٩٩

21. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ was asked: O Rasūlullāh! At what time is *Du'ā* the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory *Salāt*. (Tirmidhī)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ لَوْ أَنَّ رَجُلًا كَانَ يَغْتَمِلُ فَكَانَ بَيْنَ مَنْزِلِهِ وَمُغْتَمِلِهِ خَمْسَةُ أَنْهَارٍ، فَإِذَا أَتَى مُغْتَمِلَهُ عَمِلَ فِيهِ مَا شَاءَ اللَّهُ

فَأَصَابَهُ الْوَسْخُ أَوِ الْعَرَقُ فَكُلَّمَا مَرَّ بِنَهْرٍ اغْتَسَلَ مَا كَانَ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ، فَكَذَلِكَ الصَّلَاةُ كُلَّمَا عَمِلَ خَطِيئَةً فَدَعَا وَاسْتَغْفَرَ غُفِرَ لَهُ مَا كَانَ قَبْلَهَا. رواه البزار والطبراني في الاوسط والكبير وزاد فيه ثُمَّ صَلَّى صَلَاةً اسْتَغْفَرَ غُفِرَ اللَّهُ لَهُ مَا كَانَ قَبْلَهَا وفيه: عبد الله بن قريظ

ذكره ابن حبان في الثقات، بقية رجاله رجال الصحيح، مجمع الزوائد ٣٢/٢

22. Abu Sa'id Al Khudri رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: The five *Salāt* are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. *Salāt* is just like that. Whenever, someone commits a sin, and performs *Salāt*, makes *Du'ā*, and asks forgiveness, then he is forgiven for the sins he committed preceding the *Salāt*. (Bazzār, Tabarānī, Majma'uz-Zawā'id)

﴿ 23 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُمِرْنَا أَنْ نَسْبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَنَحْمَدَهُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ فَعَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: افْعَلُوا.

رواه الترمذی وقال: هذا حديث صحيح، باب منه ما جاء في

النسبيح والتكبير والتحميد عند المنام، رقم: ٣٤١٣، الجامع الصحيح وهو سنن الترمذی، طبع دار

الكتب العلمية

23. Zaid ibne-Thābit رضي الله عنه narrates that we were commanded by Rasúlullāh ﷺ to say after every obligatory *Salāt*, *Subhānallhāh* (Glory be to Allāh who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times, and *Allāhuakbar* (Allāh is the Greatest) 34 times. One Ansāri dreamt that someone asked him: Has Rasúlullāh ﷺ commanded you to say *Subhānallāh* 33 times, *Alhamdulillāh* 33 times, and *Allāhuakbar* 34 times after every obligatory *Salāt*? He (the Ansāri) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, *Lā ilāha illallāh* (None is worthy of worship but Allāh) 25 times.

In the morning, when he went and narrated his dream to Nabí ﷺ, the Prophet said: Do so. (Tirmidhi)

﴿ 24 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَقَرَاءَ الْمُهَاجِرِينَ آتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالدرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ فَقَالَ: وَمَا ذَاكَ؟ قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَفَلَا أَعَلِمُكُمْ شَيْئًا تُذَرُّ كُنُونُ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ فِي ذُبُرٍ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً، قَالَ أَبُو صَالِحٍ: فَرَجَعَ فَقَرَاءَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ.

رواه مسلم، باب استحباب الذكر بعد الصلاة.....، رقم: ١٣٤٧

24. Abu Hurairah رضي الله عنه narrates that once some poor emigrants came to Rasúlullāh ﷺ and said: The rich have attained the highest ranks and eternal bounties of Allāh. Rasúlullāh ﷺ said: How is that? They replied: They offer *Salāt* like we offer *Salāt*, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasúlullāh ﷺ said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Sahābah said: Do tell us. So, Rasúlullāh ﷺ said: Recite *Subhānallāh*, *Alhamdulillāhi*, and *Allāhuakbar* thirty three times each, after every obligatory *Salāt*. Abu Salib said: The poor emigrants returned to Rasúlullāh ﷺ and said: Our rich brothers have heard what we did, and have done the same. Rasúlullāh ﷺ then said: This is Allāh's blessing, which He bestows on whosoever He wills. (Muslim)

﴿ 25 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: مَنْ سَبَّحَ اللَّهَ فِي ذُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه مسلم باب استحباب الذكر بعد الصلاة، وبيان صفته، رقم: ١٣٥٢

25. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites *Subhānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alhamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things. (Muslim)

﴿ 26 ﴾ عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمَرِيِّ أَنَّ أُمَّ الْحَكَمِ أَوْضَاعَةَ ابْنَتِي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَتْهُ عَنْ إِخْدَاهُمَا أَنَّهَا قَالَتْ: أَصَابَ رَسُولُ اللَّهِ ﷺ سَبِيًّا فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَشَكُونَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَنَا بِشَيْءٍ مِنَ السَّبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: سَبِّحْكَنَّ يَتَامَى بَدْرٍ، وَلَكِنْ سَادُّ لُكْنٍ عَلَى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذَلِكَ، تُكَبِّرْنَ اللَّهَ عَلَى إِثْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ تَكْبِيرَةً وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

رواه ابو داؤد، باب في مواضع قسم الخمس، رقم: ٢٩٨٧

26. FadI ibne-Hasan Damri Rahimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muttalib, Umme Hakam or Dubā'ah, Radiyallāhu 'anhuma narrates that some prisoners were brought to Rasūlullāh ﷺ. I, my sister and, Fātima, daughter of Rasūlullāh ﷺ, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūlullāh ﷺ said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every *Salāt*, recite: *Subhānallāh* (Glory be to Allāh. Who is above all faults), *Alhamdulillāh* (Praise be to Allāh) and *Allāhuakbar* (Allāh is Greatest) 33 times each, and recite once (the following):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things. (Abu Dāwūd)

﴿ 27 ﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ أَوْ فَاعِلُهُنَّ: ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَارْبَعًا وَثَلَاثِينَ تَكْبِيرَةً فِي ذُبُرِ كُلِّ صَلَاةٍ. رواه مسلم، باب استحباب الذكر بعد الصلاة.....، رقم: ١٣٥٠

27. Ka'b ibne-'Ujrah رضي الله عنه narrates that Rasūlullāh ﷺ said: Some phrases, when said after *Salāt*, are such that whoever says them will never be disappointed. These are *Subhānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alhamdu lillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is the Greatest) 34 times after every obligatory *Salāt*. (Muslim)

﴿ 28 ﴾ عَنِ السَّائِبِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَوَّجَهُ فَاطِمَةُ بَعَثَتْ مَعَهُ بِخَمِيلَةٍ، وَوِسَادَةٍ مِنْ أَدَمٍ حَشَرُهَا لَيْفٌ، وَرَحِيَيْنِ وَسِقَاءٍ، وَجَرَّتَيْنِ، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا ذَاتَ يَوْمٍ: وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدْ اشْتَكَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَبِيٍّ فَادْهَبِي فَاسْتَخْدِمِيهِ، فَقَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجِلْتُ يَدَايَ، فَآتَى النَّبِيُّ ﷺ، فَقَالَ: مَا جَاءَ بِكَ أَيْ بُنِيَّةٌ؟ قَالَتْ: جِئْتُ لِأَسْلِمَ عَلَيْكَ وَاسْتَخَيْتُ أَنْ تَسْأَلَهُ وَرَجَعْتُ فَقَالَ: مَا فَعَلْتِ، قَالَتْ: اسْتَخَيْتُ أَنْ أَسْأَلَهُ، فَاتَيْنَاهُ جَمِيعًا، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! لَقَدْ سَنَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: قَدْ طَحَنْتُ حَتَّى مَجِلْتُ يَدَايَ، وَقَدْ جَاءَكَ اللَّهُ بِسَبِيٍّ وَسَعَةٍ فَاخْدِمْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا أُعْطِيكُمْ وَأَدْعُ أَهْلَ الصَّفَةِ تُطَوِّى بُطُونُهُمْ لَا أَجِدُ مَا أَنْفِقُ عَلَيْهِمْ، وَلَكِنِّي أَبِيعُهُمْ وَأَنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ، فَرَجَعَا فَاتَاهُمَا النَّبِيُّ ﷺ، وَقَدْ دَخَلَا فِي قُطِيفَتِهِمَا إِذَا غَطِيَا رُؤُوسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا وَإِذَا غَطِيَا أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوسُهُمَا فَتَارَا، فَقَالَ: مَكَانَكُمْ ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلَى، فَقَالَ: كَلِمَاتٍ عَلَّمْنِيهِنَّ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: تُسَبِّحَانِ فِي ذُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتُحَمِّدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَمَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ قَالَ: فَوَاللَّهِ مَا تَرَكْتُهُنَّ مِنْذُ

عَلَّمْنِيهِنَّ رَسُولُ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفَيْنَ، فَقَالَ: فَأَتَلَكُمُ اللَّهَ
يَا أَهْلَ الْعِرَاقِ نَعَمْ، وَلَا لَيْلَةَ صِفَيْنَ.

رواه أحمد ١٠٦/١

28: Sāib رضي الله عنه narrates from 'Alī رضي الله عنه that when Rasūlullāh ﷺ married him to Fātima Radiyāllāhu 'anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. 'Alī رضي الله عنه one day said to Fātima Radiyāllāhu 'anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father go and ask him for a servant. Fātima Radiyāllāhu 'anhā said: My hands are also calloused due to turning the grindstone. At that, she went to Nabī ﷺ. He asked: Dear daughter, what brought you here? She said: "I have come to offer my *Salām*". But due to her shyness, she could not ask him anything and returned. 'Alī رضي الله عنه asked her: What happened? She said: I felt shy to ask him. Then we went to Nabī ﷺ together. 'Alī رضي الله عنه said: O Rasūlullāh! Due to drawing water from the well I feel pain in my chest. Fātima Radiyāllāhu 'anhā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūlullāh ﷺ said: I swear by Allāh! I will not give you; the people of Suffah are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Suffah. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasūlullāh ﷺ came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibraīl عليه السلام has taught me a few words. Both of you say after every *Salāt*, ten times *Subhānalhah* (Glory be to Allāh who is above all faults), ten times *Alhamdulillāh* (Praise be to Allāh), and ten times *Allāhuakbar* (Allāh is the Greatest). And when you lie down on your bed, then say 33 times *Subhānallāh*, 33 times *Alhamdulillāh* and 34 times *Allāhuakbar*. 'Alī رضي الله عنه said: I swear by Allāh! Ever since Rasūlullāh ﷺ taught me these words, I have

never forgotten to say them. Ibnul Kawā' Rhimahullāh asked him: And not even on the night of the Battle of Siffin? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Siffin. (Musnad Ahmad)

﴿ 29 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَصْلَتَانِ لَا يُخَصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلْ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُهُ عَشْرًا، وَيُكَبِّرُ عَشْرًا قَالَ: فَأَنَا رَأَيْتُ النَّبِيَّ ﷺ، يَفْعَلُهَا بِيَدِهِ قَالَ: فَقَالَ: خَمْسُونَ وَمِائَةً بِاللِّسَانِ، وَآلْفَ وَخَمْسِمِائَةٍ فِي الْمِيزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَبِئَازٍ مِائَةً بِاللِّسَانِ، وَآلْفَ فِي الْمِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ الْوَاحِدِ أَلْفَيْنِ وَخَمْسِمِائَةِ سِنَةٍ، قَالَ: كَيْفَ لَا يُخَصِيهِمَا؟ قَالَ: يَأْتِي أَحَدُكُمْ الشَّيْطَانُ، وَهُوَ فِي صَلَاةٍ، فَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، حَتَّى شَغَلَهُ وَلَعَلَّهُ أَنْ لَا يَعْقِلَ، وَيَأْتِيهِ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ. رواه ابن حبان، قال المحقق: حديث صحيح ٣٥٤/٥

29. Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every *Salāt* say *Subhanallāh* (Glory be to Allāh Who is above all faults) ten times, *Alhamdulillah* (Praise be to Allāh) ten times, and *Allāhuakbar* (Allāh is the Greatest) ten times. 'Abdullāh says: I saw Nabī ﷺ counting them on his fingers. Rasūlullāh ﷺ Said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says *Subhānallāh*, *Alhamdulillah* and *Allāhuakbar* for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?

'Abdullah ﷺ asked: O Rasūlullāh! Why is it that these two qualities are not adopted? He replied: The *Shaitān* comes to one while he is in *Salat* and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and *Shaitān* comes to him on his bed and continuously lulls him to sleep. (Ibne-Hibbān)

﴿ 30 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ! وَاللَّهِ إِنِّي لَأَحِبُّكَ، فَقَالَ: أَوْصِيكَ يَا مُعَاذُ! لَا تَدْعُنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اَللّٰهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. رواه ابو داود، باب في الاستغفار، رقم: ١٥٢٢

30. Mu'adh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ took his hand and said: O Mu'adh! I swear by Allāh, indeed I love you. Then he said: O Mu'adh! I advise you never to forget saying these words after every *Salāt*:

اَللّٰهُمَّ! اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allāh! Help me in remembering you, and in thanking you, and in attaining excellence in worshiping you. (Abu Dāwūd)

﴿ 31 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ. رواه النسائي في عمل اليوم والليلة، رقم: ١٠٠، وفي رواية: وَقُلْ هُوَ اللَّهُ أَحَدٌ

رواه الطبراني في الكبير والوسط باسناد واحد، مجمع الزوائد ١٢٨/١٠

31. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites *Ayatul Kursi* after every obligatory *Salāt*, nothing but death restrains him from entering Paradise. In another narration: *Qul hū walāhu Ahad* is to be recited after *Ayatul Kursi*.

(Amālul Yaumi wal Lailah by Nasai. Tabarānī. Majma'uz Zawāid)

﴿ 32 ﴾ عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي ذُبُرِ الصَّلَاةِ الْمَكْتُوبَةِ كَانَ فِي ذِمَّةِ اللَّهِ إِلَى الصَّلَاةِ الْآخَرَى.

رواه الطبراني واسناده حسن، مجمع الزوائد ١٢٨/١٠

32. Hasan ibne-'Alī Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who recites *Ayatul Kursi* after obligatory *Salāt*, is in the protection of Allāh till the next *Salāt*.

(Tabarānī, Majma'uz-Zawāid)

﴿ 33 ﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا صَلَّيْتُ خَلْفَ نَبِيِّكُمْ ﷺ إِلَّا سَمِعْتُهُ يَقُولُ حِينَ يَنْصَرِفُ: اَللّٰهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اَللّٰهُمَّ وَاغْفِرْ لِي مَا بَيْنَ يَدَيْكَ وَمَا خَلْفَ ظَهْرِي، اَللّٰهُمَّ اِهْدِنِي الصِّرَاطَ السَّيِّدَ، سَبِيلَكَ الَّذِي لَا يَنْصَرِفُ سِوَاكَ، وَلَا يَضِلُّ سِوَاكَ، وَلَا يَهْدِي لِصَالِحِيهَا، وَلَا يَضُرُّ سِوَاكَ، اَلَا اَنْتَ.

رواه الطبراني في الصغير والوسط، اسناده جيد، مجمع الزوائد ١٤٥/١٠

33. Abu Ayyūb رضي الله عنه narrates that whenever I offered *Salāt* behind Nabí ﷺ, I heard him saying this *Du'ā* after completing his *Salāt*

اللَّهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوبِي كُلَّهَا، اللَّهُمَّ وَاغْفِرْ لِي مَا كُنْتُ أَعْلَمُ بِهِ وَأَهْدِنِي لِمَا لَكَ مِنْ خَيْرٍ
وَالْأَخْلَاقِ، لَا يَهْدِي لِصَالِحِهَا، وَلَا يَضُرُّ سَيِّئَهَا إِلَّا أَنْتَ.

O Allih! Forgive all my mistakes and sins. O Allāh! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except you can guide towards good, nor turn away from evil. (Tabarani, Majma'uz-Zawaid)

﴿ 34 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

رواه البخاري، باب فضل صلاة الفجر، رقم: ٥٧٤

34. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: he, who offers the *Salāt* of two cool times, enters Paradise. (Bukhārī)

Note: The *Salāt* of two cool times refers to 'Asr, the beginning of the cooler hours of the day, and *Fajr* which is at the end of the cool hours of the night. *Fajr Salāt* is difficult to offer because of the tendency to go to sleep at this time, and 'Asr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two *Salāts* will more easily maintain the other three.

(Mirqat-ul-Mafātih)

﴿ 35 ﴾ عَنْ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، يَغْنِي الْفَجْرَ وَالْعَصْرَ

رواه مسلم، باب فضل صلاتي الصبح والعصر، رقم: ١٤٣٦

35. Ruwaibah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Undoubtedly he will not enter Hell-Fire, who has offered *Salāt* before the rising of the sun, and before its setting; that is *Fajr* and 'Asr. (Muslim)

﴿ 36 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانِ رَجُلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُجِي

عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَ
حَرَسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِدَنْبٍ أَنْ يُذْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشِّرْكَ بِاللَّهِ.

رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب في ثواب كلمة التوحيد.....

رقم: ۳۴۷۴ ورواه النسائی فی عمل اليوم والليلة، رقم: ۱۱۷ وذكر بيده الخير مكان يُخَيِّ
وَيُمِيتُ، وزاد فيه: وَكَانَ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَتَقَ رَقَبَةً، رقم: ۱۲۷ ورواه النسائی ايضا فی
عمل اليوم والليلة، من حديث معاذ، وزاد فيه: وَمَنْ قَالَهُنَّ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الْعَصْرِ
أُعْطِيَ مِثْلَ ذَلِكَ فِي لَيْلَتِهِ، رقم: ۱۲۶

36. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever after *Fajr Salāt*, while maintaining the posture of sitting in *Salāt* and before talking with anyone, says ten times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيِّ وَيُمِيتُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.

None is worthy of worship but Allāh, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from *Shaitān*, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words يُخَيِّ وَيُمِيتُ (In Whose Hand is all that is good) are in place of بِيَدِهِ الْخَيْرُ (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after 'Asr he gets the reward for the whole night as he gets the reward for the whole day on saying them after *Fajr*.

(Tirmidhi, 'Amalul Yaumi wal Lailah by Nasal)

﴿ 37 ﴾ عَنْ جُنْدُبِ الْقُسْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى صَلَاةَ
الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ:

يَذَرُكَ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ. رواه مسلم، باب فضل صلاة العشاء رقم: ١٤٩٤

37. Jundub Al Qasrí رضي الله عنه narrates that Rasúlullāh ﷺ said: He who offers the *Fajr Salāt*, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh's Protection); for you will be answerable to Allāh for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

﴿ 38 ﴾ عَنْ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَسَرَّ إِلَيْهِ فَقَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اَللّٰهُمَّ اجْرِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا، وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ، فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا.

رواه ابو داؤد، باب ما يقول اذا اصبح، رقم: ٥٠٧٩

38. Muslim ibne-Hārith At-tamīmīyī رضي الله عنه narrates that Rasúlullāh ﷺ told him secretly: When you complete the *Maghrib Salāt*, then recite seven times this *Du'ā*: اَللّٰهُمَّ اجْرِنِي مِنَ النَّارِ (O Allāh! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your *Fajr Salāt* repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dawūd)

Note: Rasúlullāh ﷺ by giving this advice secretly wanted to stress its importance.

﴿ 39 ﴾ عَنْ أُمِّ فَرَوَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا.

رواه ابو داؤد، باب المحافظة على الصلوات، رقم: ٤٢٦

39. Umme Farwah Radiyallāhu 'anhā narrates that Rasúlullāh ﷺ was asked: Which is the best of the good deeds? He said: To offer *Salāt* at the beginning of its prescribed time. (Abu Dawūd).

﴿ 40 ﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرٍ يُحِبُّ الْوَتَرَ.

رواه ابو داؤد، باب استحباب الوتر، رقم: ١٤١٦

40. 'Alí عليه السلام narrates that Rasúlullāh ﷺ said: O People of the Qur'ān! Offer *Witr Salāt*, for verily Allāh is *Witr*, and He loves the *Witr*.
(Abu Dāwūd)

Note: *Witr* in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in *Sharī'ah* and *Sunnah*. *Witr Salāt* is loved by Allāh because it has an odd number of *Rak'at*.
(Majma' Bihar-ulAnwār)

﴿ 41 ﴾ عَنْ خَارِجَةَ بِنِ حُذَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنَّ اللَّهَ تَعَالَى قَدْ أَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوَيْتَرُ، فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ.
رواه ابو داؤد، باب استحباب الوتر، رقم: ١٤١٨

41. Khārijah ibne-Hudhāfah عليه السلام narrates that one day Rasúlullāh ﷺ came to us and said: Allāh has granted you an additional *Salāt*, which is better for you than red camels; this *Salāt* is *Al-Witr*. Allāh has appointed its time between *'Isha Salāt* and the break of dawn.
(Abu Dāwūd)

Note: The Arabs considered red camels to be a most valuable and desirable commodity.

﴿ 42 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَالْوَيْتَرِ قَبْلَ النَّوْمِ، وَرَكْعَتِي الْفَجْرِ.
رواه الطبرانی فی الكبير و رجاله رجال العلم صحيح، مجمع الزوائد ٢/٤٦٠

42. Abu Dardā عليه السلام narrates that my friend, Rasúlullāh ﷺ, enjoined me three things: To fast three days every month, to offer the *Witr Salāt* before sleep, and to offer two *Rak'āt Sunnah* of *Fajr*.
(Tabarāni, Majma'uz-Zawāid)

Note: It is better for those who have developed the habit of awakening at night, to offer their *Witr Salāt* at the time of *Tahajjud* that is before the beginning time of *Fajr Salāt*. As for those, who have not developed this habit, they should offer their *Witr Salāt* before sleeping.

﴿ 43 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ

لَهُ، وَلَا صَلَاةَ لِمَنْ لَا طَهُورَ لَهُ، وَلَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ، إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

رواه الطبرانی فی الاوسط والصغیر وقال: تفرد به الحسین بن المحکم الجبیری، الترغیب ۲۴۶/۱

43. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: There is no (perfect) *Imān* for one who has no trustworthiness, and there is no *Salāt* for one who has no *Wudū*, and there is no *Deen* for one who has no *Salāt*. The status of *Salāt* in *Deen* is like the status of the head in a body. (Tabarani, Targhib)

﴿ 44 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ.

رواه مسلم، باب بيان اطلاق اسم الكفر، رقم: ۲۴۷

44. Jābir ibne-Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Between man and (his entering into) polytheism and unbelief is the abandonment of *Salāt*. (Muslim)

Note: Scholars of Islām have offered several explanations to this *Hadīth*. One is that a person who abandons *Salāt* becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons *Salāt* runs the risk of an evil end.

(Mirqāt-ul-Mafātih)

﴿ 45 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ.

رواه البزار والطبرانی فی الكبير، وفيه: سهل بن محمود ذكره ابن ابی حاتم وقال: روى عنه احمد بن ابراهيم الدورقي وسعدان بن يزيد، قلت: وروى عنه محمد بن عبد

الله المخرمي ولم يتكلم فيه احد، وبقي رجاله رجال الصحيح، مجمع الزوائد ۲۶/۲

45. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who abandons *Salāt* shall meet Allāh in a state that Allāh will be very angry with him.

(Bazzār, Tabarani, Majma'uz-Zawā'id)

﴿ 46 ﴾ عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَانَ مِثْلَ مَنْ تَرَكَ صَلَاتَهُ وَهُوَ عَلَى مَا هُوَ.

رواه ابن حبان، قال المحقق: استاده صحيح ۳۳/۴

46. Naufal ibne-Mu'awiya رضي الله عنه narrates that Nabí Rasúlullāh ﷺ said: The person who missed even one *Salāt* is as though he has been deprived of his entire family and wealth. (Ibne-Hibbān)

﴿ 47 ﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. رواه أبو داود، باب متى يؤمر الغلام بالصلاة، رقم: ٤٩٥

47. Amr bin Shouib narrates from his father, who heard from his grandfather Radiyallāhu 'anhuma, who narrated that Rasúlullāh ﷺ said: Command your children when they are seven years old, to perform *Salāt*; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dāwūd)

Note: Beating should not cause bodily harm and not on the face.

SALĀT IN JAMÁ'AH CONGREGATION

VERSE OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

[البقرة: ٤٣]

Allāh ﷻ says: And establish *Salāt* and give *Zakāt*; and bow with those who bow in worship (i.e. pray in congregation).

(Al-Baqarah: 43)

AHADITH

﴿ 48 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا.

رواه ابو داؤد، باب رفع الصوت بالاذان، رقم: ٥١٥

48. Abu Hurairah رضي الله عنه narrated that Nabi ﷺ said: The *Muadhdhin* will receive forgiveness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends *Salāt* in congregation, for him is written the reward of twenty five *Salāt*, and it becomes an atonement for his sins between two *Salāt*. (Abu Dāwud)

Note: According to some Scholars the reward of twenty-five *Salāt* is for the *Muadhdhin*, and he gets forgiveness of his sins from the previous *Adhān* to this *Adhān*.

(Badhl-ul-Majhūd)

﴿ 49 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُغْفَرُ لِلْمُؤَذِّنِ مُنْتَهَى آذَانِهِ، وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ سَمِعَ صَوْتَهُ. رواه أحمد والطبرانی في الكبير والبخاري
الا انه قال: وَيُجِيبُهُ كُلُّ رَطْبٍ وَيَابِسٍ ورجاله رجال الصحيح، مجمع الزوائد ٨١/٢

49. Ibne- Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The *Muadhdhin* will receive forgiveness to the extent the voice of his *Adhān* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his *Adhān*.
(Musnad Ahmad, Tabarānī, Bazzār, Majma'uz-Zawāid)

﴿ 50 ﴾ عَنْ أَبِي صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا كُنْتُ فِي الْبَوَادِي فَارْفَعْ صَوْتَكَ بِالْإِدَاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَسْمَعُ صَوْتَهُ شَجَرٌ، وَلَا مَذَرٌ، وَلَا حَجَرٌ، وَلَا جِنٌّ، وَلَا إِنْسٌ إِلَّا شَهِدَ لَهُ. رواه ابن خزيمة ٢٠٣/١

50. Abu Sa'sa'ah رضي الله عنه narrates that Abu Sa'id رضي الله عنه said: When you are in a desert or countryside, then call the *Adhān* loudly, as I have heard Rasūlullāh ﷺ saying: No tree or clod of earth, or rock, or *Jinn*, or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibne-Khuzaimah)

﴿ 51 ﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمَقْدَمِ، وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ، وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ. رواه النسائي، باب رفع الصوت بالآذان، رقم: ٦٤٧

51. Bara ibne-'Ázib Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls *Adhān* receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform *Salāt* with him. (Nasai)

Note: One interpretation of the second sentence of this *Hadith* is that the *Muadhdhin* shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession.

﴿ 52 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُؤَذِّنُونَ أَطُولُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب فضل الاذان رقم : ٨٥٢

52. Mu'āwiyah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The *Muadhdhins* will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islamic Scholars have mentioned several interpretations to this *Hadāth*:

1. As people go to the *masjid* to offer *Salāt* in response to the *Adhān* of the *Muadhdhin*, it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.
2. The *Muadhdhin* shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.
3. The *Muadhdhin* shall hold his head high, as he has nothing to regret by virtue of his calling the *Adhān*. Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.
4. The longest neck is an allegorical description, depicting the *Muadhdhin* as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the *Muadhdhins* will proceed speedily towards Paradise.

(Nawawī)

﴿ 53 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَدَّنَ ثَنَتَى عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ فِي كُلِّ مَرَّةٍ بِتَأْذِينِهِ سِتُّونَ حَسَنَةً وَبِإِقَامَتِهِ ثَلَاثُونَ حَسَنَةً.

رواه الحاكم وقال هذا حديث صحيح على شرط البخارى ووافقه الذهبي ٢٠٥/١

53. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabī ﷺ said: He who calls the *Adhān* for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every *Adhān*, and thirty blessings will be recorded for every *Iqāmah*.

(Mustadrak Hākim)

﴿ 54 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَا يَهْوُلُهُمُ الْقَرْعُ

الْأَكْبَرُ، وَلَا يَنَالُهُمُ الْحِسَابُ، هُمْ عَلَى كَثِيبٍ مِنْ مِسْكِ حَتَّى يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءً وَجْهِ اللَّهِ، وَأَمَّ بِهِ قَوْمًا وَهُمْ رَاضُونَ بِهِ، وَدَاعَ يَدْعُو إِلَى الصَّلَوَاتِ ابْتِغَاءً وَجْهِ اللَّهِ، وَعَبَدَ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيمَا بَيْنَهُ وَبَيْنَ مَوَالِيهِ.

رواه الترمذى باختصار، وقد رواه الطبرانى فى الاوسط والصغير،

وفيه: عبد الصمد بن عبد العزيز المقرئ ذكره ابن حبان فى الثقات، مجمع الزوائد ٨٥/٢

54. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur'ān only to please Allāh and leads *Salāt* in a manner pleasing to his followers. The other is he who calls towards *Salāt*, only to please Allāh. And the third is he who maintains a good relationship with his *Rabb*, and also with his subordinates.

(Tirmidhi, Tabarānī, Majma'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ عَلَى كُتُبَانِ الْمِسْكِ. أَرَاهُ قَالَ: يَوْمَ الْقِيَامَةِ يَغْبُطُهُمُ الْأَوَّلُونَ وَالْآخِرُونَ: رَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَرَجُلٌ يَوْمُ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب احاديث فى صفة

الثلاثة الذين يحبهم الله، رقم: ٥٦٦

55. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls *Adhān* for the five times *Salāt* during the day and night; and the man who leads the *Salāt* in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master. (Tirmidhi)

﴿ 56 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ، اللَّهُمَّ! أَرْشِدِ الْإِمَامَةَ وَاعْفِرْ لِلْمُؤَذِّنِينَ.

رواه ابو داود باب ما يجب على المؤذن، رقم: ٥١٧

56. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The *Imām*

is responsible and The *Muadhdhin* is entrusted. O Allāh! Guide the *Īmāms* and forgive the *Muadhdhins*. (Abu Dawūd)

Note: The *Īmām* is responsible, means that besides his personal *Salāt*, he bears the responsibility of the *Salāt* of those behind him. Therefore the *Īmām* should perfect his *Salāt* as far as is humanly possible both outwardly and inwardly. In the light of this important responsibility, Rasūlullāh ﷺ made a *Du'ā* for the guidance of the *Īmāms*. The *Muadhdhin* is entrusted means that people have placed their trust on the *Muadhdhin* regarding the timings of the *Salāt* and *Saum*. Therefore, it is essential for the *Muadhdhin* to be particular in calling the *Adhān* at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh ﷺ has made a *Du'ā* for his forgiveness. (Badhl-ul-Majhd)

﴿ 57 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ قَالَ سُلَيْمَانُ رَحِمَهُ اللَّهُ: فَسَأَلْتُهُ عَنِ الرُّوحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مِيلًا.

رواه مسلم، باب فضل الاذان، رقم: ٨٥٤

57. jābir رضي الله عنه narrates: I heard Nabī ﷺ saying: Verily when the *Shaitān* hears the *Adhān*, he flees until he reaches the place *Rauhā*. Sulaimān Rahimahullāh said: I asked Jābir about *Rauhā*. He replied that it is thirty-six miles from *Madīnah*. (Muslim)

﴿ 58 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضَرَاظَ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينَ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّوْبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ لَهُ: أَذْكَرَ كَذًا، وَأَذْكَرَ كَذًا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّى يَظُلَّ الرَّجُلُ مَا يَذَرِي كَمْ صَلَّى.

رواه مسلم، باب فضل الاذان، رقم: ٨٥٩

58. Abu Hurairah narrates that Nabī ﷺ said: *Shaitān* flees on hearing the call for *Salāt*, loudly breaking wind, until he no longer hears the *Adhān*. When the *Adhān* is completed, he returns until the *Iqāmah* is called. He then again flees until the *Iqāmah* is completed, then he again returns to distract the attention of the

man engaged in *Salāt*, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many *Rak'āt* he has prayed. (Muslim)

﴿ 59 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا.

(وهو جزء من الحديث) رواه البخارى، باب الاستهام فى الاذان، رقم: ٦١٥

59. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If people knew what blessings lie in the *Adhān* and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

﴿ 60 ﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ الرَّجُلُ بِأَرْضٍ قِيَّ فَحَانَتِ الصَّلَاةُ فَلْيَتَوَضَّأْ، فَإِنْ لَمْ يَجِدْ مَاءً فَلْيَتَيَمَّمْ، فَإِنْ أَقَامَ صَلَّيْ مَعَهُ مَلَكَاهُ، وَإِنْ أَذَّنَ وَأَقَامَ صَلَّيْ خَلْفَهُ مِنْ جُنُودِ اللَّهِ مَا لَا يُرَى طَرَفَاهُ. رواه عبد الرزاق فى مصنفه ٥١٠/١

60. Salmān Al Farsī رضي الله عنه narrates that Rasūlullāh ﷺ said: If a man is in a jungle and the time of *Salāt* approached, he should perform *Wudú*, and if he does not find water, then he should perform *Tayammum*. If he calls the *Iqāmah*, both his angels (who record his deeds) offer *Salāt* with him. And if he calls the *Adhān* and *Iqāmah*, such a vast number of Allāh's forces (angels) will perform *Salāt* with him that the two ends of their rows would not be seen. (Musannaf 'Abdur-Razzāq)

﴿ 61 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَعْجَبُ رَبُّكَ عَزَّوَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ لِلصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ لِلصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ.

رواه ابو داود، باب الاذان فى السفر، رقم: ١٢٠٣

61. 'Uqbah ibne-'Amir رضي الله عنه reports that he heard Rasūlullāh ﷺ narrating a *Hadith Qudsī*: Your *Rabb* is pleased with the shepherd who calls the *Adhān* upon the peak of a mountain and offers *Salāt*. Allāh ﷻ exclaims to the angels: Look at this slave of Mine who calls the *Adhān* and the *Iqāmah* for *Salāt* and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dawūd)

﴿ 62 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ الْبَاسِ حِينَ يُلْحِمُ بَعْضُهُ بَعْضًا.

رواه أبو داود، باب الدعاء عند اللقاء، رقم: ٢٥٤٠

62. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Two things are never rejected or seldom rejected; *Du'ā* at the time of *Adhān* and at the time when people are locked in a furious battle.

(Abu Dāwūd)

﴿ 63 ﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه، رقم: ٨٥١

63. Sa'd ibne-Abi Waqqās رضي الله عنه narrates that Rasūlullāh ﷺ said: The one who hears the *Muadhdhin* and responds with (the following), his sins will be forgiven. (Muslim).

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muhammad is His slave and Messenger; and I am pleased with Allāh as *Rabb*, and Muhammad as Messenger, and Islām as *Deen*.

﴿ 64 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ مِثْلَ هَذَا يَقِينًا دَخَلَ الْجَنَّةَ

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه هكذا ووافقه الذهبي ٢٠٤/١

64. Abu Hurairah رضي الله عنه narrates: We were with Rasūlullāh ﷺ and Bilal called the *Adhān*. When he finished, Rasūlullāh ﷺ said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Hākim)

Note: From this narration, it appears that in reply to the *Adhān*, one should repeat the exact words of the *Muadhdhin*.

However, a narration of 'Umar رضي الله عنه clarifies that in reply to Hayya- 'Alas-Salāt, Hayya- 'Alal-Falāh one should say *Lā haula walā quwwata illā billāh* (I have no strength to do good or protect myself from evil, except by the power of Allāh). (Muslim)

﴿ 65 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْمُؤَذِّنِينَ يَفْضُلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهُ.

رواه ابو داؤد، باب ما يقول اذا سمع المؤذن، رقم: ٥٢٤

65. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that a man said: O Rasūlullāh! Indeed, the *Muadhdhins* have excelled us (as regards the reward of the Hereafter). Rasūlullāh ﷺ replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwūd)

﴿ 66 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ.

رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه رقم: ٨٤٩

66. 'Abdullah ibne-'Amr ibnil -'Ās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: When you hear the *Muadhdhin*, repeat what he says, and then send *Salawat* upon me. For indeed he who sends one *Salawat* on me will receive ten blessings from Allāh; then ask Allāh to give me the *Wasilah*, which is a rank in Paradise befitting only one of Allāh's slaves, and I hope that I may be that one. If anyone asks that I may be given the *wasilah*, he will be assured of my intercession. (Muslim)

﴿ 67 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْبَدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

رواه البخارى، باب الدعاء عند النداء، رقم: ٦١٤ ورواه البيهقي فى سننه

الكبرى، وزادنى آخره: إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ٤١٠/١

67. Jābir ibne- 'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone says when he hears the *Adhān*:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، اَنْتَ مُحَمَّدٌ رَسُوْلُكَ وَالْفَضِيْلَةُ،
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

O Allāh, *Rabb* of this perfect call, and of the prayers which is established for all times, grant Muhammad the *Wasilah* and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ: (Undoubtedly, You never go back on Your words). (Bukhārī, Baihaqī)

﴿ 68 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُنَادَى الْمُنَادِي:
اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ النَّافِعَةُ، صَلِّ عَلَى مُحَمَّدٍ، وَارْضَ عَنْهُ رِضًا
لَا تَسْخَطُ بَعْدَهُ، اسْتَجَابَ اللهُ لَهُ دَعْوَتُهُ.

رواه احمد ٣/٢٣٧

68. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Muadhdhin* calls the *Ādhān*, whosoever says as follows (after the *Ādhān*), Allāh will accept his *Du'ā*.

O *Rabb* of this complete calling and *Sālāt* which is full of benefits, bestow blessings upon Muhammad and be eternally pleased with him after which You will never be displeased. (Musnad Ahmad)

﴿ 69 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الدُّعَاءُ لَا يَرُدُّ
بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالُوا: فَمَاذَا نَقُولُ يَا رَسُولَ اللهِ؟ قَالَ: سَلُوا اللهَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ.

رواه الترمذی وقال: هذا حديث حسن، باب في العفو والعافية، رقم: ٣٥٩٤

69. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: A *Du'ā* made between the *Ādhān* and the *Iqāmah* is never rejected. The sahabah asked: What *Du'ā* should we make, O Rasūlullāh ﷺ? He replied: Ask Allāh for '*Āfiyah* (well being) in this world and in the Hereafter. (Tirmidhī)

﴿ 70 ﴾ عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا تَوَبَّ بِالصَّلَاةِ فَتَحَتْ
أَبْوَابُ السَّمَاءِ وَاسْتُجِيبَ الدُّعَاءُ.

رواه احمد ٣/٣٤٢

70. Jabir رضي الله عنه narrates that Rasûlullāh ﷺ said: When the *Iqāmah* for *Salāt* is being said, the doors of the skies are opened, and *Du'ā* is accepted. (Musnad Ahmad)

﴿ 71 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوئَهُ، ثُمَّ خَرَجَ غَامِداً إِلَى الصَّلَاةِ فَإِنَّهُ فِي صَلَاةٍ مَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ، وَإِنَّهُ يُكْتَبُ لَهُ بِأَخْدَى خُطْوَتَيْهِ حَسَنَةٌ، وَيُمْحَى عَنْهُ بِالْآخِرَى سَيِّئَةٌ، فَإِذَا سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنْ أَعْظَمَكُمْ أَجْرًا أَبْعَدُكُمْ دَارًا قَالُوا: لِمَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: مِنْ أَجْلِ كَثْرَةِ الْخُطَا.

رواه الامام مالك في الموطأ، جامع الوضوء ص ٢٢

71. Abu Hurairah رضي الله عنه narrates that whoever performs *Wudū* and performs it excellently, then goes out intending *Salāt*, undoubtedly he is in *Salāt*, as long as he intends *Salāt*. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the *Iqāmah*, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah رضي الله عنه? He said: Because of the greater number of footsteps. (Muata Imām Malik)

﴿ 72 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: إِذَا تَوَضَّأَ أَحَدُكُمْ فِي بَيْتِهِ، ثُمَّ أَتَى الْمَسْجِدَ كَانَ فِي صَلَاةٍ حَتَّى يَرْجِعَ فَلَا يَقُلْ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٠٦/١

72. Abu Hurairah رضي الله عنه narrates that Abul Qasim (Rasûlullāh) ﷺ said: When one of you performed *Wudū* in his house, and then came to the *masjid*, he was in *Salāt* until he returns. Therefore, he should not do like this and Rasûlullāh ﷺ placed the fingers of one hand into the other. (Mustadrak Hākim)

Note: Just as such an action of the hands is undesirable and inconsistent with *Salāt*; similarly such actions are undesirable while one is proceeding towards *Salāt*. The reason being that when one is proceeding to perform *Salāt*, he is virtually engaged in *Salāt*.

﴿ 73 ﴾ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللَّهُ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ،

لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنَى إِلَّا كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرَى إِلَّا حَطَّ اللَّهُ عَزَّوَجَلَّ عَنْهُ سَيِّئَةً، فَلْيُقَرِّبْ أَحَدُكُمْ أَوْلِيَّيْبَعْدُ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَذْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَاتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ.

رواه ابو داؤد، باب ماجاء فى الهدى فى المشى الى الصلاة، رقم: ٥٦٣

73. Sa'id ibn al-Musayyib rahimahullāh narrates on the authority of an Ansāri Sahabī: I heard Rasūlullāh ﷺ saying: When one of you performs *Wudū* and performs it well and goes out to offer *Salāt*, then for every right foot he lifts, Allāh ﷻ records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the *masjid* and offers *Salāt* in congregation, he will be forgiven. And if he reaches the *masjid* and finds that people have already offered a part of their *Salāt*, yet a part remains, he joins the remaining part of the *Salāt*, and thereafter completes that which he had missed. He too gets the same reward of *Salāt*. And if he comes to the *masjid* and finds that people have finished their *Salāt*; so he completes his individual *Salāt*, he too gets the same reward.

(Abu Dawūd)

﴿ 74 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلَاةٌ عَلَى إِثْرِ صَلَاةٍ لَا لَفْوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيَّيْنِ.

رواه ابو داؤد، باب ماجاء فى فضل المشى الى الصلوة، رقم: ٥٥٧

74. Abu Umāma رضي الله عنه narrates that Rasūlullāh ﷺ said: One who leaves his house having *Wudū* to offer obligatory *Salāt*, his reward is like that of a person performing *Hajj* in the state of *Ehrām*. And the one who goes out, bearing the hardship, solely to offer *Salāt Ad-Duhā*, he gets the reward as that of a person performing 'Umrah. And the offering of *Salāt* after a previous *Salāt* uninterrupted by any irrelevant talk or action is recorded in *Illiyīn* (an auspicious register of righteous deeds). (Abu Dāwūd)

Note: 1. *Ehrām* pertains to numerous constraints imposed on those who travel for *Hajj* and 'Umrah to Makkah.

2. *Duhā Salāt* is a *Nafl* (optional) prayer before mid-day.

﴿ 75 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتَوَضَّأُ أَحَدُكُمْ فَيُخَيِّنُ وُضُوءَهُ وَيُسْبِغُهُ، ثُمَّ يَأْتِي الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِظُلْمَتِهِ.

رواه ابن خزيمة في صحيحه ٣٧٤/٢

75. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever amongst you performs *Wudū* well, and completes it to perfection, then goes to the *masjid* with the sole intention to offer *Salāt*, then Allāh is overjoyed with him, as the family of an absent relative's overjoyed by his sudden appearance. (Ibne-Khuzaimah)

﴿ 76 ﴾ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، فَهُوَ زَائِرُ اللَّهِ، وَحَقُّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ الزَّائِرَ.

رواه الطبراني في الكبير واحد اسناده رجاله رجال الصحيح، مجمع الزوائد ١٤٩/٢

76. Salman رضي الله عنه narrates that Nabi ﷺ said: He who performs *Wudū* in his house and performs it well, then comes to the *masjid*, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Tabarānī, Majma'uz-Zawāid)

﴿ 77 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلَمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ فَقَالَ: يَا بَنِي سَلَمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ.

رواه مسلم، باب فضل كثرة الخطا إلى المساجد، رقم: ١٥١٩

77. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that some plots of land surrounding the *Masjid -e-Nabwi* ﷺ were vacant. Banu Salimah intended to shift close to the *masjid*. When this news reached Rasūlullāh ﷺ, he said to them: I have come to know that you intend to shift close to the *masjid*. They replied: O Rasūlullāh! Yes indeed, we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

﴿ 78 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ حِينَ يَخْرُجُ أَحَدُكُمْ

مِنْ مَنْزِلِهِ إِلَى مَسْجِدِي فَرَجُلٌ تَكْتُبُ لَهُ حَسَنَةٌ، وَرَجُلٌ تَحُطُّ عَنْهُ سَيِّئَةٌ حَتَّى يَرْجِعَ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٥٠٣/٤

78. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: Anyone of you who leaves his home to come to my *masjid*, for, every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Hibbān)

﴿ 79 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. قَالَ: تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ، قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيطُ الْآذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

رواه مسلم، باب بيان ان اسم الصدقة يقع على كل نوع من المعروف رقم: ٢٣٣٥

79. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Sadaqah* is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is *Sadaqah* ; and when you help a person mount his animal or to lift and place his belongings upon, it is a *Sadaqah* . He added: And a good word is a *Sadaqah* ; and every footstep you take for *Salāt* is a *Sadaqah* , and when you remove an obstacle from the path, it is a *Sadaqah* .

(Muslim)

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ لَيُضِيءُ لِلَّذِينَ يَتَخَلَّلُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِنُورٍ سَاطِعٍ يَوْمَ الْقِيَامَةِ.

رواه الطبراني في الاوسط و اسناده حسن، مجمع الزوائد ١٤٨/٢

80. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, Allāh will illuminate those who make their way to the *masjids* in darkness, with a brilliant light on the Day of Resurrection.

(Tabarani, Majma'uz-Zawāid)

﴿ 81 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَشَاءُ وَنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولَئِكَ الْخَوَاضُونَ فِي رَحْمَةِ اللَّهِ.

رواه ابن ماجه وفي

اسناده اسماعيل بن رافع تكلم فيه الناس، وقال الترمذی: ضعفه بعض اهل العلم وسمعت محمدا يعني

البخارى يقول هو ثقة مقارب الحديث الترغيب ٢١٣/١

81. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Those who frequent the *masjids* in darkness, undoubtedly are the people who are immersed in Allāh's Mercy. (Ibne-Mājah, Targhīb)

﴿ 82 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ.

رواه ابو داؤد، باب ماجاء في المشي الى الصلوة في الظلم، رقم: ٥٦١

82. Buraidah رضي الله عنه narrates that Nabi ﷺ said: Good tidings for those who frequent the *masjids* in darkness, of complete Nūr (light) on the Day of Resurrection. (Abu Dāwuid)

﴿ 83 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ يُكَفِّرُ الْخَطَايَا، وَيَزِيدُ فِي الْحَسَنَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الْوُضُوءِ. أَوْ الطُّهُورِ. فِي الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى هَذَا الْمَسْجِدِ وَالصَّلَاةُ بَعْدَ الصَّلَاةِ، وَمَا مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُتَطَهِّرًا حَتَّى يَأْتِيَ الْمَسْجِدَ فَيُصَلِّيَ مَعَ الْمُسْلِمِينَ، أَوْ مَعَ الْإِمَامِ، ثُمَّ يَنْتَظِرُ الصَّلَاةَ الَّتِي بَعْدَهَا، إِلَّا قَالَ: الْمَلَائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ.

(الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ١٢٧/٢

83. Abu Sa'id Al-Khudrí رضي الله عنه narrates that Rasúlullāh ﷺ said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds They replied: O Rasúlullāh! Please do so. He said: Performing complete *Wudú* even in difficulty, and taking many footsteps to the *masjid*, and after offering one *Salāt* waiting for the next. And whosoever leaves his house in a state of *Wudú* till he reaches the *masjid*, then offers *Salāt* in congregation with the Muslims and waits for the next *Salāt*; it is for him that the angels say: O Allāh! Forgive him, O Allāh! Have Mercy upon him. (Ibne Hibbān).

﴿ 84 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ.

رواه مسلم، باب فضل اسباغ الوضوء على المكاره، رقم: ٥٨٧

84. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ told his

companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlullāh! Please tell us. He said: Performing complete *Wudú* in difficult circumstances, and taking many footsteps towards the *masjid*, and waiting for the next *Salāt* after one *Salāt* is *Ribāt*. (Muslim)

Note: The well-known meaning of *Ribāt* is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this *Hadāth* Rasūlullāh ﷺ has apparently referred to their actions as *Ribāt* because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the *Shaitān* and *Nafs* (innerself). (Mirqāt-ul-Mafātih)

﴿ 85 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ أَتَى الْمَسْجِدَ يَرْغَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ (أَوْ كَاتِبُهُ) بِكُلِّ خُطْوَةٍ يَخْطُوهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ، وَالْقَاعِدُ يَرْغَى الصَّلَاةَ كَالْقَائِمِ، وَيُكْتَبُ مِنَ الْمُصَلِّينَ مَنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ إِلَيْهِ.

رواه احمد ١٥٧/٤

85. 'Uqbah ibne-'Amir ؓ narrates that Rasūlullāh ﷺ said: When a man performs *Wudú*, then comes to the *masjid* and waits to offer *Salat*, his two scribes or one of them records for him ten good deeds for every step taken towards the *masjid*. And the person sitting in anticipation of *Salāt* is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in *Salāt*.

(Musnad Ahmad)

﴿ 86 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ (قَالَ اللَّهُ تَعَالَى): يَا مُحَمَّدُ! قُلْتُ: لَبَّيْكَ رَبِّ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشَى الْأَقْدَامُ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلَبْسُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، قَالَ: سَلْ، قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتُ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يَقْرِبُ إِلَى حُبِّكَ، قَالَ رَسُولُ اللَّهِ ﷺ:

إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا.

(وهو بعض الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ومن سورة ص، رقم: ٣٢٣٥

86. Mu'ādh ibne-Jabal رضي الله عنه narrates in a *Hadith Qudsi* from Nabí ﷺ that Allāh ﷻ said: O Muhammad! I said: I am here at your service O my *Rabb* He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the *Jamā'ah* and sitting in *masjids* waiting for the next *Salāt* and performing complete *Wudú* even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and *Salāt* at night while people are asleep. He then said: Ask! I said (in supplication):

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي
وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ

OAllāh ﷻ! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever you intend to afflict a people with a severe tribulation, take my life unaffiliated. And I ask you for your love, and the love of he who loves you: and the love of an act that will bring me close to Your love.

Rasúlullāh ﷺ (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhī)

﴿ 87 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتْ
الصَّلَاةُ تَخْبِسُهُ، وَالْمَلَائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ
يُحَدِّثُ. رواه البخارى، باب اذا قال: احدكم آمين، رقم: ٣٢٢٩

87. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: A person amongst you gets the reward of *Salāt*, so long as he keeps on waiting for *Salāt*. Angels pray for him: OAllāh! Forgive him, and

bestow Mercy upon him. This continues as long as he remains in a state of *Wudú* or leaves the place of *Salāt*. (Bukhari)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مُنْتَظَرُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، كَفَارِسٍ اشْتَدَّ بِهِ فَرَسُهُ فِي سَبِيلِ اللَّهِ، عَلَى كَشْحِهِ وَهُوَ فِي الرِّبَاطِ الْأَكْبَرِ.

رواه احمد والطبرانی فی الاوسط، واسناد احمد صالح، الترغيب ٢٨٤/١

88. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person, after performing *Salāt*, remains waiting for the next *Salāt*, is like a horseman whose steed rapidly charges him in the Path of Allāh ﷻ, and he is in a great *Ribāt*, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from *Nafs* and *Shaitahn*). (Musnad Ahmad, Tabarānī, Targhib)

﴿ 89 ﴾ عَنْ عُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمَقْدَمِ، ثَلَاثًا، وَلِلثَّانِي مَرَّةً.

رواه ابن ماجه، باب فضل الصف المقدم، رقم: ٩٩٦

89. 'Irbadh ibne-Sariyah narrates that Rasūlullāh ﷺ used to pray for forgiveness three times for the first row and once for the second row. (Ibne-Mājah)

﴿ 90 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَعَلَى الثَّانِي؟ قَالَ: وَعَلَى الثَّانِي، وَقَالَ رَسُولُ اللَّهِ ﷺ: سَوُّوا صُفُوفَكُمْ وَحَاذُوا بَيْنَ مَنَاكِبِكُمْ، وَلِيَتَوَافَى إِخْوَانُكُمْ، وَسُدُّوا الْخَلَلَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ. يَعْنِي: أَوْلَادَ الضَّانِ الصِّغَارِ.

رواه احمد والطبرانی فی الكبير و رجال احمد موثقون، مجمع الزوائد ٢٥٢/٢

90. Abu Umama رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasūlullāh! And upon the second? He replied: Allāh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second. And Rasūlullāh ﷺ further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily *Shaitahn* enters in the gap between you, like a baby lamb.

(Musnad Ahmad, Tabarānī, Majma'uz-Zawāid)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

﴿ 91 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَاهَا.

رواه مسلم، باب تسوية الصفوف.....، رقم: ٩٨٥

91. Abu Hurairah رضي الله عنه narrates that Rasûlullāh ﷺ said: The first row of *Salāt* amongst the men is most rewarding and the last is the least; whereas the last rows of *Salāt* amongst the women are the most rewarding and the first the least. (Muslim)

﴿ 92 ﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَكَانَ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْأُولَى.

رواه ابو داؤد، باب تسوية الصفوف، رقم: ٦٦٤

92. Barā ibne-'Āzib Radiyallāhu 'anhuma narrates that Rasûlullāh ﷺ used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh ﷻ sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dawūd)

﴿ 93 ﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونِ الصُّفُوفَ الْأُولَى، وَمَا مِنْ خُطْوَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ خُطْوَةٍ يَمْشِيهَا يَصِلُ بِهَا صَفًّا.

رواه ابو داؤد، باب في الصلوة تقام.....، رقم: ٥٤٣

93. Bara ibne-'Azib Radiyallāhu 'anhuma narrates that Rasûlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allāh than one taken to complete a row. (Abu Dāwūd)

﴿ 94 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَّامِنِ الصُّفُوفِ. رواه ابو داؤد، باب من يستحب ان يلى الامام فى الصف.....، رقم: ٦٧٦

94. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Verily Allāh ﷻ sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwūd)

﴿ 95 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَمَرَ جَانِبَ الْمَسْجِدِ الْإِيسَرِ لِقَلَّةِ أَهْلِهِ فَلَهُ أَجْرَانِ.

رواه الطبرانی فی الكبير، وفيه: بقیة، وهو مدلس وقد عنعنه، ولكنه ثقة، مجمع الزوائد ٢٥٧/٢

95. Ibne-Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Tabarānī Majma'uz-Zawāid)

Note: As it became known to the Sahābah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabí Rasūlullāh ﷺ informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Fa'id-ul Qadír)

﴿ 96 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُصَلُّونَ الصُّفُوفَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٢١٤/١

96. 'Aishah Radiyallāhú 'anha narrates that Rasūlullāh ﷺ said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Musladrak Hakim)

﴿ 97 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَصِلُ عَبْدٌ صَفًّا إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً، وَذُرَّتْ عَلَيْهِ الْمَلَائِكَةُ مِنَ الْبِرِّ.

(وهو بعض الحديث) رواه الطبرانی فی الاوسط ولا بأس باسناده، الترغيب ٣٢٢/١

97. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever joins a row (of Salāt), Allāh raises him one rank; and the angels shower (Allāh's) blessings upon him. (Tabarānī. Targhib)

﴿ 98 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خِيَارُكُمْ أَلَيْسُكُمْ مَنَائِبَ فِي الصَّلَاةِ، وَمَا مِنْ خَطْوَةٍ أَكْثَرَ أَجْرًا مِنْ خَطْوَةٍ مَشَاهَا رَجُلٌ إِلَى فُرْجَةٍ

رواه البزار باسناد حسن، وابن حبان في صحيحه

فِي الصَّفِّ فَسَدَّهَا.

كلاهما بالشطر الاول، ورواه بتمامه الطبراني في الاوسط، الترغيب ٣٢٢/١

98. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The best of you are those whose shoulders are more soft in *Salāt*. And there is no step more rewarding than the step, which is taken to fill the gap in the row (of *Salāt*).

(Bazzār, Targhib, Ibne-Hibban, Tabarānī)

Note: The meaning of keeping the shoulders soft in *Salāt* is that when somebody tries to enter the row, the persons offering *Salāt* on the right and left should relax their shoulders to let him join the row.

﴿ 99 ﴾ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَدَّ فُرْجَةَ فِي الصَّفِّ غُفِرَ لَهُ.

رواه البزار واسناده حسن، مجمع الزوائد ٢٥١/٢

99. Abu Juhaifah ﷺ narrates that Nabī Rasūlullāh ﷺ said: He who fills the gap in a row (of *Salāt*) is forgiven.

(Bazzār, Majma'uz-Zawā'id)

﴿ 100 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ. (وهو بعض الحديث) رواه أبو داود، باب تسوية الصفوف، رقم: ٦٦٦

100. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who joins the row (of *Salāt*), Allāh will join him with His Mercy; and whoever breaks the row (of *Salāt*), Allāh will cut him away from his Mercy.

(Abu Dāwūd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it.

(Mirqāt-ul-Mafāih)

﴿ 101 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ.

رواه البخاري، باب اقامة الصف من تمام الصلاة، رقم: ٧٢٣

101. Anas ﷺ narrates that Nabī ﷺ said: Straighten your rows, for the straightening of the rows in *Salāt* is essential for the offering of *Salāt* correctly.

(Bukhārī)

﴿102﴾ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ لِلصَّلَاةِ فَاسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

رواه مسلم باب فضل الوضوء والصلوة عقبه، رقم: ٥٤٩

102. 'Uthman ibne-'Affan رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He, who performed Wudú for Salāt and performed it properly and then went on foot to offer the obligatory Salāt and offered it along with the people or in congregation or in the masjid, Allāh would forgive his sins. (Muslim)

﴿103﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيَعْجَبُ مِنَ الصَّلَاةِ فِي الْجَمْعِ.

رواه احمد واسناده حسن، مجمع الزوائد ١٦٣/٢

103. Umar ibn al Khat.tāb رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Allāh ﷻ indeed admires the people offering Salāt in congregation. (Musnad Ahmad, Majma'uz-Zawāid)

﴿104﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَخَدَهُ بِضْعٍ وَعِشْرُونَ دَرَجَةً.

رواه احمد ٣٧٦/١

104. Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: The excellence of a person's Salāt in congregation is even greater than twenty times as compared to his individual Salāt.

(Musnad Ahmad)

﴿105﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا.

(الحدث) رواه البخاري، باب فضل صلوة الجماعة، رقم: ٦٤٧

105. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The reward of Salāt offered by a person in congregation is twenty five times greater as compared to that Salāt offered by him alone in his house or place of business. (Bukhārī)

﴿106﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَلْدِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

رواه مسلم، باب فضل صلوة الجماعة، رقم: ١٤٧٧

106. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Salāt* in congregation is twenty seven times greater in reward as compared to *Salāt* offered individually.

(Muslim)

﴿107﴾ عَنْ قُبَاثِ بْنِ أَشْيَمَ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلَيْنِ يَوْمٌ أَحَدُهُمَا صَاحِبُهُ أَزْكَى عِنْدَ اللَّهِ مِنْ صَلَاةِ أَرْبَعَةٍ تَتَرَى، وَصَلَاةُ أَرْبَعَةٍ يَوْمٌ أَحَدُهُمْ أَزْكَى عِنْدَ اللَّهِ مِنْ صَلَاةِ ثَمَانِيَةٍ تَتَرَى، وَصَلَاةُ ثَمَانِيَةٍ يَوْمٌ أَحَدُهُمْ أَزْكَى عِنْدَ اللَّهِ مِنْ مِائَةٍ تَتَرَى. رواه البزار والطبراني في الكبير ورجال الطبراني موثقون، مجمع الزوائد ١٦٣/٢

107. Qubāth ibne-Ashyam Al Laithí ؓ narrates that Rasúlullāh ﷺ said: The *Salāt* of two persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of four persons. Similarly, the *Salāt* of four persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of eight persons. And the *Salāt* of eight persons, with one of them as *Imām*, is more liked by Allāh, to the individual *Salāt* of hundred persons.

(Bazzar, Tabarāni, Majma'uz-Zawāid)

﴿108﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَخَدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ. (وهو بعض الحديث) رواه ابو داؤد، باب في

فضل صلوة الجماعة، رقم: ٥٥٤ سنن ابى داؤد طبع دار الباز للنشر والتوزيع

108. Ubayy ibne-Ka'b ؓ narrates that Rasúlullāh ﷺ said: The *Salāt* of a person offered with another person is better than his *Salāt* offered alone. And his *Salāt* with two persons is better than his *Salāt* offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic.

(Abu Dawūd)

﴿109﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فَلَاةٍ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً. رواه ابو داؤد، باب ماجاء في فضل المشى الى الصلوة، رقم: ٥٦٠

109. Abu Sa'id Al Khudrí ؓ narrates that Rasúlullāh ﷺ said:

Salāt in congregation is equivalent to twenty five Salāt, and when Salāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dawūd)

﴿110﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ. رواه أبو داود، باب التشديد في ترك الجماعة، رقم: ٥٤٧

110. Abu Darda رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: If three persons in a village or a forest, do not offer the congregational Salāt, then *Shaitahn* fully overpowers them. So make it obligatory on yourself to offer Salāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dawūd)

﴿111﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فَبِئْسَ مَا بَيْنَ بَيْتِي فَأَذِنَ لَهُ فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخَطُّ رِجْلَاهُ فِي الْأَرْضِ. رواه البخاري، باب الغسل والوضوء في المخضب، رقم: ١٩٨

111. 'A'ishah Radiyallāhu 'anha narrates that when Nabí ﷺ fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlullāh ﷺ came out (for Salāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

﴿112﴾ عَنْ فَضَالَةَ بْنِ يُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ وَهُمْ أَصْحَابُ الصُّفَّةِ حَتَّى يَقُولَ الْأَعْرَابُ: هَؤُلَاءِ مَجَانِينُ أَوْ مَجَانُونَ، فَإِذَا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ لَأَخْبَيْتُمْ أَنْ تَزْدَادُوا فَاكَةً وَحَاجَةً قَالَ فَضَالَةُ: وَأَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ ﷺ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في معيشة

اصحاب النبي ﷺ، رقم: ٢٣٦٧

112. Fadālah ibne-'Ubaid رضي الله عنه narrates that when Rasūlullāh ﷺ used to lead the Salāt, some people standing in the row would fall down due to extreme hunger; and they were the people of Suffah

about whom the villagers would say that they were insane. One day, when Rasúlullāh ﷺ completed the *Salāt*, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Fadālah says: I was with Rasúlullāh ﷺ that day. (Tirmidhi)

﴿113﴾ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ. رواه مسلم، باب فضل صلاة العشاء والصبح في جماعة، رقم: ١٤٩١

113. 'Uthman ibne-'Affan ؓ narrates: I heard Rasúlullāh ﷺ saying: The one who offered *Isha Salāt* in congregation, it was as if he remained in *Salāt* up to midnight, and if he offered the *Fajr Salāt* in congregation, it was as if he remained in *Salāt* the whole night. (Muslim)

Note: Some scholars on the basis of other *Ahādīth* interpret this to mean that he who offers '*Isha* and *Fajr Salāt* both in congregation gets the reward of the whole night's worship.

﴿114﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ.

(الحديث) رواه مسلم، باب فضل صلاة الجماعة، رقم: ١٤٨٢

114. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Indeed! The most burdensome *Salāt* for hypocrites is the *Salāt* of *Fajr* and the *Salāt* of '*Isha*. (Muslim)

﴿115﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا.

(وهو طرف من الحديث) رواه البخارى، باب الاستهام في الاذان، رقم: ٦١٥

115. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: If people would have known the virtues of going to the *masjid* for *Zuhr Salāt* in the scorching heat, then they would certainly compete with one another in going to the *masjid*. And if they knew the virtues of '*Isha* and *Fajr Salāt*, they would indeed go to the *masjid*

for these *Salāt* even if (due to some illness) they had to drag themselves. (Bukhārī)

﴿116﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اللَّهِ فَمَنْ أَخْفَرَ ذِمَّةَ اللَّهِ كَبَّهُ اللَّهُ فِي النَّارِ لَوَجْهِهِ.

رواه الطبرانی في الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢٩/٢

116. Abu Bakrah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person, who offers the *Fajr Salāt* in congregation, is in Allāh's protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh.

(Tabarānī, Majma'uz-Zawāid)

﴿117﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى اللَّهُ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُذْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَتْ لَهُ بَرَاءَةٌ تَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ.

رواه الترمذی، باب ماجاء في فضل التكبيرة الاولى، رقم:

٢٤١ قال الحافظ المنذرى: رواه الترمذی وقال: لا اعلم احدا رفعه الا ما روى مسلم بن قتيبة عن طعمة

بن عمر وقال المصلى رحمه الله: ومسلم وطعمة وبقية رواه ثقات، الترغيب ٢٦٣/١

117. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: A person who offers *Salāt* for forty days in congregation, purely to please Allāh, starting with the *Imām* right from the first *Takbeer*, receives two exemptions; one from Hellfire, and the other from hypocrisy. (Tirmidhī)

﴿118﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ هَمَمْتُ أَنْ أَمُرَّ فِتْيَتِي فَيَجْمَعُ حُزْمًا مِنْ حَطَبٍ ثُمَّ آتِي قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأَحْرِقُهَا عَلَيْهِمْ.

رواه ابو داود، باب التشديد في ترك الجماعة، رقم: ٥٤٩

118. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory *Salāt* in their homes without any valid excuse, and burn their houses on them. (Abu Dawūd)

﴿119﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ آتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ

آيَام، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا. رواه مسلم، باب فضل من استمع وانصت في الخطبة، رقم: ١٩٨٨

119. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Anyone who performs *Wudú* and performs it properly then comes to the Friday *Salāt*, listens to the *Khutbah* (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the *Khutbah* (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday *Salāt*). (Muslim)

﴿120﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عَنْدهُ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ انْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى. رواه أحمد ٤٢٠/٥

120. Abu Ayyúb Al Ansari رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the *masjid* and offers the prescribed *Salāt* and does not hurt anyone, and keeps silent from the time the *Imām* comes out for the *Khutbah* (sermon) till he finishes the *Salāt*, it is an atonement for his sins from this Friday to the last one. (Musnad Ahmad)

﴿121﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطَّهْرِ، وَيَذْهَبُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى. رواه البخاري، باب الدهن للجمعة، رقم: ٨٨٣

121. Salman Al Fārsi رضي الله عنه narrates that Nabí ﷺ said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the *masjid* and sits without squeezing two persons and prays what is prescribed for him, and then listen to the *Khutbah* of the *Imām* silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhari)

﴿122﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي جُمُعَةٍ مِنَ الْجُمُعِ: مَعَاشِرَ الْمُسْلِمِينَ! إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ لَكُمْ عِيدًا فَاغْتَسِلُوا وَعَلَيْكُمْ بِالسَّوَاكِ.

رواه الطبراني في الاوسط والصغير ورجاله ثقات، مجمع الزوائد ٣٨٨/٢

122. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said once on a Friday: O group of Muslims! Allāh has made this day an *Eid* for you, so take a bath and heedfully brush your teeth with *Siwak* (toothstick). (Tabarānī, Majnia 'uz-Zawāid)

﴿123﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ لَيَسُلُ الْخَطَايَا مِنْ أَصُولِ الشَّعْرِ اسْتِلَالًا. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ١٧٧/٢،

طبع مؤسسة المعارف بيروت

123. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarānī, Majmauz-Zawāid)

﴿124﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، وَمِثْلُ الْمُهْجَرِ كَمِثْلِ الَّذِي يُهْدَى بَدَنَةً، ثُمَّ كَالَّذِي يُهْدَى بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَّرُوا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ. رواه البخاري، باب الاستماع الى الخطبة يوم الجمعة، رقم: ٩٢٩

124. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When it is a Friday, the angels stand at the door of the *masjid* recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the *Imām* comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhārī)

﴿125﴾ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ رَحِمَهُ اللَّهُ قَالَ: لِحَقْنِي عُبَايَةُ بْنُ رِفَاعَةَ بْنِ رَافِعٍ رَحِمَهُ اللَّهُ، وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبَشِّرْ، فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عُبَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في

فضل من اغبرت قدماه في سبيل الله، رقم: ١٦٣٢

125. Yazíd ibne-Abí Maryam Rahimahullāh narrates: 'Abaya ibneRafi' Rahimahullāh met me, when I was going to Friday *Salāt* on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā 'Abs " saying that Rasúlullāh ﷺ said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhi)

﴿126﴾ عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ بَكَرَ وَابْتَكَرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا.

رواه ابو داود، باب فى الغسل للجمعة، رقم: ٣٤٥

126. Aws ibne-Aws Thaqaff ؓ narrates: I heard Rasúlullāh ﷺ saying: He who takes bath properly and perfectly on Friday, hastens to the *masjid* very early and goes on foot, not riding, sits close to the *Imām* and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year's fasting and one year of offering *Salāt* at night.

(Abu Dawúd)

﴿127﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَسَلَ وَاغْتَسَلَ، وَغَدَا وَابْتَكَرَ وَدَنَا، فَاقْتَرَبَ وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا أَجْرُ قِيَامِ سَنَةٍ وَصِيَامِهَا.

رواه احمد ٢/٩٠٩

127. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabi ﷺ said: One who takes bath on Friday properly and perfectly and goes very early for Friday *Salāt*, sits very close (to the *Imām*), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year's *Salāt* at night and one year's fasting.

(Musnad Ahmad)

﴿128﴾ عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ وَفِيهِ خَمْسُ خِلَالٍ: خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ فِيهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ، مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقْرَأُ السَّاعَةُ

مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ إِلَّا وَهْنٌ يُشْفِقَنَّ مِنْ
يَوْمِ الْجُمُعَةِ.
رواه ابن ماجه، باب فى فضل الجمعة، رقم: ١٠٨٤

128. Abu Lubaba ibne-'Abdul Mundhir رضي الله عنه narrates that Nabí ﷺ said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh ﷻ. This day is greater than 'Eid-ul-Adha and 'Eid-ul-Fitr in Allāh's sight. It has five attributes: On this day Allāh created Adam عليه السلام; on this day Allāh sent down Adam عليه السلام to the earth; on this day Allāh seized Adam عليه السلام in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place).
(Ibne-Majah)

﴿129﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ تَفْرَعُ يَوْمَ الْجُمُعَةِ إِلَّا هَذَيْنِ الثَّقَلَيْنِ الْجِنُّ وَالْإِنْسُ.
رواه ابن حبان، قال المحقق: اسناده صحيح ٥/٧

129. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns.
(Ibne-Hibbān)

﴿130﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلَّا أَعْطَاهُ إِيَّاهُ وَهِيَ بَعْدَ الْغَضْرِ.
رواه احمد، الفتح الربانى ١٣/٦

130. Abu Sa'id Al Khudrī رضي الله عنه and Abu Hurairah رضي الله عنه narrate that Rasūlullāh ﷺ said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh ﷻ, He grants it to him and this time is after 'Asr.
(Musnad Ahmad, Fath-ur-Rabbānī)

﴿131﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ.
رواه مسلم، باب فى الساعة التى فى يوم الجمعة، رقم: ١٩٧٥

131. Abu Músa Al Ash'arí رضي الله عنه narrates: I heard: Rasúlullāh ﷺ saying (mentioning the specific time on Friday in which *Du'ā* is accepted): It occurs between the time when the *Imām* sits down for *Khutbah* till the end of *Salāt* (Muslim)

Note: There are many other *Ahadāth* ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawī)

SUNNAH AND NAFILAH NON-OBLIGATORY PRAYERS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾
[بنی اسرائیل: ۷۹]

Allāh ﷻ said to His Prophet Rasūlullāh ﷺ: And in some parts of the night (also) offer the *Tahjjud Salāt* as an additional prayer (*Tahjjud*) for you. It may be that your *Rabb* will raise you to *Maqaam Mahmood* (a praised station)
(Bani-Isrā'il: 79)

Note: On the Day of Resurrection by the intercession of Rasūlullāh ﷺ reckoning will commence. This honour is called *Maqaam Mahmood* (a praised station).
(Bayān-ul-Qur'an)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾ [الفرقان: ۶۴]

Allāh ﷻ says: And those who spend the night, for their Lord, prostrating and standing (in *Salāt*). (Al-Furqān: 64)

وَقَالَ تَعَالَى: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۚ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۚ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَاءُ ۙ بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ۱۶، ۱۷]

Allāh ﷻ says: They forsake their beds to supplicate (engage

in *Salāt*, remembrance and invoking) to their *Rabb* in fear and hope, and they spend from what We have provided them. So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did.

(As-Sajdah: 16-17)

وَقَالَ تَعَالَى: ﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۚ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۚ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۚ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾
[التَّوْبَةُ: ١٥-١٨]

Allāh ﷻ says: Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good. They used to sleep but little at night; And in the hours before dawn, they would ask forgiveness. (Adh-Dhāriyāt: 15-18)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الْمُزْمِلُ ۖ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۖ نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا ۖ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۚ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۖ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۖ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا﴾
[المزمل: ١-٧]

Allāh ﷻ said to His Prophet ﷺ: O you who wraps himself (in a cloak)! Arise (to pray) in the night but a little, A half thereof, or a little thereof, Or a little more, and recite the Qur'ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of *TaHajjud* prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words). Verily, We will cast upon you a heavy word. (The second wisdom is that) The rising in the night strongly Disciplines the "*Nafs*" (one's inner self) and the words are recited correctly, (at this time recitation, *Dhikr* and supplication come, directly from the heart). (A third wisdom is that) There is for you during the day a prolonged occupation (like *Tablīgh*. So the night must be kept exclusively for Allāh's worship which will make easy for you the days work). (Al-Muzzammil: 1-7)

AHÁDÍTH

﴿132﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَذِنَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيَهُمَا، وَإِنَّ الْبِرَّ لَيُذْرُ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّوَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ. قَالَ أَبُو النَّضْرِ: يَعْنِي الْقُرْآنَ.

رواه الترمذی، باب ما تقرب العباد الى الله بمثل ما خرج منه، رقم: ۲۹۱۱

132. Abu Umamah رضي الله عنه narrates that Nabí ﷺ said: Allāh does not grant a slave to engage in anything more rewarding for him than two *Rak'at*, which he offers, Verily righteousness is spread over his head so long as he is engaged in *Salāt*. And man does not come nearer to Allāh with anything better than that which came forth from Allāh ﷻ, meaning thereby the Qur'ān.

(Tirmidhi)

Note: Apart from the importance of *Nafil Salāt*, this *Hadíth* explains that the maximum closeness to Allāh ﷻ is achieved by reciting of the Qur'ān.

﴿133﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ فَقَالَ: مَنْ صَاحِبُ هَذَا الْقَبْرِ؟ فَقَالُوا: فَلَانٌ فَقَالَ: رَكْعَتَانِ أَحَبُّ إِلَيَّ هَذَا مِنْ بَقِيَّةِ دُنْيَاكُمْ.

رواه الطبرانی فی الاوسط ورجاله ثقات، مجمع الزوائد ۵۱۶/۲

133. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ passed by a grave and asked: Whose grave is this? The Sahābah replied: Of so and so. Rasúlullāh ﷺ said: For this man in the grave, the offering of two *Rak'at* is dearer than all your world and whatever it contains.

(Tabarānī, Majma-'uz-Zawāid)

Note: This *Hadíth* implies that the true value of two *Rak'at* will become evident after death.

﴿134﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ رَمَنَ الشِّتَاءِ، وَالْوَرَقُ يَتَهَافُ فَآخَذَ بِغُضْنَيْنِ مِنْ شَجَرَةٍ قَالَ: فَجَعَلَ ذَلِكَ الْوَرَقُ يَتَهَافُ، قَالَ: فَقَالَ: يَا أَبَا ذَرٍّ! قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَتَهَافُ عَنْهُ دُثُوبُهُ كَمَا يَتَهَافُ هَذَا الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ.

رواه احمد ۱۷۹/۵

134. Abu Dharr رضي الله عنه narrates that once Nabí ﷺ came out in autumn

and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabí ﷺ said: O Abu Dharr! I replied: At your service, I am here O Rasúlullāh! He continued: Undoubtedly when a Muslim offers *Salāt*, desiring to please Allāh, his sins fall from him, as these leaves are falling from this tree. (Musnad Ahmad)

﴿135﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ.

رواه النسائي، باب ثواب من صلى في اليوم واليلة اثنتى عشرة ركعة، رقم: ١٧٩٦

135. 'A'ishah Radiyallāhu 'anha narrates that Nabí ﷺ said: He who is regular in offering twelve *Rak'at* (of *Salāt*), Allāh ﷻ will build for him a house in Paradise; four *Rak'at* before *Zuhr*, two *Rak'at* after *Zuhr*, two *Rak'at* after *Maghrib*, two *Rak'at* after 'Isha, and two *Rak'at* before *Fajr*. (Nasai)

﴿136﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

رواه مسلم، باب استحباب ركعتي سنة الفجر، رقم: ١٦٨٦

136. 'A'ishah Radyallāhu 'anha narrates that of all non-obligatory *Salāt*, Nabí ﷺ was most particular in offering the two *Rak'at Sunnah* before *Fajr*. (Muslim)

﴿137﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ: لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا.

رواه مسلم، استحباب ركعتي سنة الفجر، رقم: ١٦٨٩

137. 'A'ishah Radiyallāhu 'anha narrates that Nabí ﷺ said about the two *Rak'at* (*Sunnah*) before the (obligatory) *Fajr Salāt*. These two *Rak'at* are more beloved to me than the whole world. (Muslim)

﴿138﴾ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ

حَافِظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ تَعَالَى عَلَى النَّارِ.

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم: ١٨١٧

138. Umme Habíbah binte-Abu Sufyān Radyallāhu 'anhā narrates that Rasúlullāh ﷺ said: Whoever is constant in offering four *Rak'at* before the *Zuhr Salāt* and four *Rak'āt* after it, Allah ﷻ will forbid the Fire on him. (Nasāi)

Note: The four *Rak'āt* before *Zuhr* are *Sunna-tul-Múakkadah* (the emphatically enjoined *Sunnah Salāt*), and the four after the *Zuhr Salāt*, two are *Sunna-tul-Múakkadah*, and the other two are *Nafl*.

﴿139﴾ عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسُّ وَجْهَهُ النَّارُ أَبَدًا إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

رواه النسائي، باب الاختلاف على اسماعيل بن ابي خالد، رقم: ١٨١٤

139. Umme Habíba Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: Any believing slave who offers four *Rak'āt* after *Zuhr*, the Fire will not touch his face, if Allāh ﷻ wills. (Nasāi)

﴿140﴾ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَضَعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ.

رواه الترمذی وقال: حديث عبد الله بن السائب حديث

حسن غريب، باب ماجاء في الصلاة عند الزوال، رقم: ٤٧٨ الجامع الصحيح وهو سنن الترمذی

140. 'Abdullah ibne-Sāib رضي الله عنه narrates that Rasúlullāh ﷺ used to offer four *Rak'āt* after the sun had passed the meridian, before the *Zuhr Salāt*, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhi)

Note: The four *Rak'āt* before *Zuhr* are understood to be *Sunna-tul-Múakkadah*. However, according to some other Muslim Scholars these four *Rak'āt* after the sun has passed the meridian, are in addition to the four *Rak'āt* of *Sunna-tul-Múakkadah*.

﴿141﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحْرِ قَالَ رَسُولُ اللَّهِ ﷺ: وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةُ ثُمَّ قَرَأَ: ﴿يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾ [النحل: ٤٨] الْآيَةَ. كُلُّهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ، بَابُ وَمَنْ

سورة النحل، رقم: ٣١٢٨

141. 'Umar ibn al-Khattab رضي الله عنه narrates that Rasūlullāh ﷺ said: Four *Rak'āt* before *Zuhr Salāt* after the sun has passed the meridian are reckoned equivalent in virtue to the four *Rak'āt* of *Tahjjud Salāt*. Rasūlullāh ﷺ added: It is this hour that everything glorifies Allāh. Then he recited:

يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ

How their shadows incline to the right and to the left Making prostration unto Allāh and they are lowly. (An-Nahl:48) (Tirmidhi)

﴿142﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا. رَوَاهُ أَبُو دَاوُدَ، بَابُ الصَّلَاةِ قَبْلَ الْعَصْرِ، رَقْمٌ: ١٢٧١

142. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: (May) Allāh show Mercy to a man who prays four *Rak'āt* before '*Asr Salāt*. (Abu Dāwud)

﴿143﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رَوَاهُ الْبُخَارِيُّ، بَابُ تَطَوُّعِ قِيَامِ رَمَضَانَ مِنَ الْإِيمَانِ، رَقْمٌ: ٣٧

143. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who stands at night in *Salāt* during Ramadān with belief in Allāh's promises and hope for reward, his former sins will be forgiven. (Bukhārī)

﴿144﴾ عَنْ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: شَهْرٌ كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ. رَوَاهُ ابْنُ مَاجَةَ، بَابُ مَا جَاءَ فِي قِيَامِ شَهْرِ رَمَضَانَ، رَقْمٌ: ١٣٢٨

144. 'Abdur Rahman رضي الله عنه narrates that indeed Rasūlullāh ﷺ once mentioned Ramadān and said: It is the month in which, Allāh has

made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramaḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibne-Mājah)

١٤٥ - عَنْ أَبِي فَاطِمَةَ الْأَزْدِيِّ أَوْ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي نَبِيُّ اللَّهِ ﷺ: يَا أَبَا فَاطِمَةَ! إِنْ أَرَدْتَ أَنْ تَلْقَانِي فَأَكْثِرِ السُّجُودَ. رواه أحمد ٨٢٤/٣

145. Abu Fātima Al-Azdī Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alāihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Ahmad)

١٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّوَجَلَّ: انْظُرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ؟ فَيُكْمَلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء أن أول ما يحاسب به العبد يوم القيمة الصلاة، رقم: ٤١٣

146. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alāihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any *Nafil* Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhī)

١٤٧ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ أَعْطَى أُولِيَانِي عِنْدِي لِمُؤْمِنٍ خَفِيفُ الْحَادِ دُوْخٌ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةٍ رَبِّهِ وَأَطَاعَةٍ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُبَارِئُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ، ثُمَّ نَقَرَ بِإِصْبَعِهِ فَقَالَ: عَجَلْتُ مِنْيْتَهُ قُلْتُ بَوَاقِيهِ قُلْتُ تَرَاهُ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في الكفاف، رقم: ٢٣٤٧

147. Abu Umāmah رضي الله عنه narrates that Nabí ﷺ said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of *Salāt*, excellent in his *Rabb's* worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasúlullāh ﷺ snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance.

(Tirmidhí)

﴿148﴾ عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ رَحِمَهُ اللَّهُ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَتَبَاعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَقَدْ رَبِحْتُ رِبْحًا مَارِبِحَ الْيَوْمِ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ: وَيَحَكَ وَمَا رَبِحْتَ؟ قَالَ: مَا زِلْتُ أَبِيعُ وَابْتَاعُ حَتَّى رَبِحْتُ ثَلَاثَ مِائَةِ أُوقِيَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَنْبِئُكَ بِخَيْرِ رَجُلٍ رَبِحَ، قَالَ: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: رَكَعَتَيْنِ بَعْدَ الصَّلَاةِ.

رواه ابو داؤد، باب فى التجارة فى الغزو، رقم: ٢٦٦٧ مختصر سنن ابى داؤد للمنذرى

148. 'Abdullāh ibne-Salmān Rahimahullāh narrates that a Sahābi of Nabí ﷺ narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasúlullāh ﷺ and said: O Rasúlullāh! I have earned more profit than anyone else in the valley. Rasúlullāh ﷺ said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred Uqiah of silver. Rasúlullāh ﷺ said: Shall I inform you of something better than this? He said: Do tell me, O Rasúlullāh! He said: Two *Rak'āt Nafl* after obligatory *Salāt*.

(Abu Dawūd)

Note: One Uqiah comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

﴿149﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى

قَافِيَةِ رَأْسٍ أَحَدِكُمْ. إِذَا هُوَ نَامَ. ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا. رواه ابو داود، باب قيام الليل، رقم: ١٣٠٦ وفى رواية ابن ماجه: فَيُضْبَحُ نَشِيطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسَلًا خَبِيثَ النَّفْسِ لَمْ يُصِبْ خَيْرًا. باب ماجاء فى قيام الليل، رقم: ١٣٢٩

149. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When any one of you goes to sleep, the *Shaitān* ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers *Salāt*, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer *Tahjjud*, he will be sluggish and indisturbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibne-Mājjah)

﴿150﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رَجُلَانِ مِنْ أُمَّتِي يَقُومُ أَحَدُهُمَا مِنَ اللَّيْلِ فَيُعَالِجُ نَفْسَهُ إِلَى الطُّهُورِ، وَعَلَيْهِ عُقْدَةٌ فَيَتَوَضَّأُ، فَإِذَا وَضَّأَ يَدَيْهِ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ وَجْهَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا مَسَحَ رَأْسَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ رِجْلَيْهِ انْحَلَّتْ عُقْدَةٌ، فَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ لِلَّذِينَ وَرَاءَ الْحِجَابِ: انظُرُوا إِلَى عَبْدِي هَذَا يُعَالِجُ نَفْسَهُ مَا سَأَلَنِي عَبْدِي هَذَا فَهُوَ لَهُ. رواه احمد، الفتح الرباني، ٣٠٤/١

150. 'Uqba ibne-'Amir رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: One, out of two persons of my *Ummah*, gets up at night and motivates himself for *Wudú* despite not feeling to do so; since, *Shaitān* had tied knots on him. When he washes his two hands in *Wudú*, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh ﷻ says to those behind the veil - His angels: Look at My slave! How much hardship he is enduring in dealing with his *Nafs* (inner-self), so now whatever this slave asks of Me, it will be granted to him. (Musnad Ahmad, Fath-ur-Rabbani)

﴿151﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا اسْتَجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ.

رواه البخارى، باب فضل من تعار من الليل فصلى، رقم: ١١٥٤

151. 'Ubādah ibne-Samit رضي الله عنه narrates that Nabí ﷺ said: One who wakes up during the night and says in *Du'ā*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh, He is alone, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a *Du'ā*, it will be accepted; and if he performs *Wudú* and offers *Salāt*, then his *Salāt* is also accepted. (Bukhārī)

﴿152﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ. أَوْ: لَا إِلَهَ غَيْرُكَ، قَالَ سَفِيَانُ: وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمِيَّةٍ: وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه البخارى، باب التهجد بالليل، رقم: ١١٢٠

152. Ibne-Abbās Radiyallāhu 'anhuma narrates that when Nabí ﷺ used to wake up for *Tahjjud Salāt* during the night, he would make this *Du'ā*:

اَللّٰهُمَّ لَكَ الْحَمْدُ، اَنْتَ قَيِّمُ السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ لَكَ مُلْكُ
السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ، اَنْتَ نُورُ السَّمَوَاتِ وَالْاَرْضِ، وَلَكَ
الْحَمْدُ اَنْتَ مَلِكُ السَّمَوَاتِ وَالْاَرْضِ، وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ
حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ
حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ اَنْبَتُ، وَبِكَ خَاصَمْتُ،
وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، اَنْتَ الْمُقَدِّمُ
وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ. او. لَا اِلٰهَ غَيْرُكَ

O Allāh! All praise be to You; You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to you be praise. You are the King of the Heavens and the Earth, to you be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muhammad ﷺ is True; the Hour (Day of Resurrection) is True. O Allāh! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One who enables someone to move forward in good deeds and you are the One who defers. And none is worthy of worship but you. There is no might to resist evil, and no power to do good, except through Allāh. (Bukhārī)

﴿153﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ.

رواه مسلم، باب فضل صوم المحرم، رقم: ٢٧٥٥

153. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The best month for fasting, after the month of Ramadān, is Allāh's month of Al-Muharram; and the best *Salāt*, after obligatory *Salāt*, is *Tahjjud Salāt*. (Muslim)

﴿154﴾ عَنْ إِيَّاسِ بْنِ مَعَاوِيَةَ الْمُزَنِيِّ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا بُدَّ مِنْ

صَلَاةٍ بَلِيلٍ وَلَوْ حَلَبَ شَاةٍ، وَمَا كَانَ بَعْدَ صَلَاةِ الْعِشَاءِ فَهُوَ مِنَ اللَّيْلِ.

رواه الطبرانى فى الكبير وفيه: محمد بن اسحاق وهو مدلس وبقية

رجاله ثقات، مجمع الزوائد ٢/٥٢١، وهو ثقة، ٩٢/١٠

154. Iyas ibne-Mu'awiya Al Muzani Rahimahullāh narrates that Rasūlullāh ﷺ said: Be sure to offer *Tahjjud Salāt* though it may be as short as a goat's milking. Any *Salāt* offered after 'Ishā will indeed be counted as *Tahjjud*. (Tabarani, Majmauz-Zawāid)

﴿155﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ صَلَاةِ اللَّيْلِ عَلَى صَلَاةِ النَّهَارِ كَفَضْلِ صَدَقَةِ السِّرِّ عَلَى صَدَقَةِ الْعَلَانِيَةِ.

رواه الطبرانى فى الكبير ورجاله ثقات، مجمع الزوائد ٢/٥١٩

155. 'Abdullāh رضي الله عنه narrates that Rasūlullāh ﷺ said: The excellence, of night's *Nafl Salāt* over day's *Nafl Salāt*, is like the excellence of *Sadaqah* given secretly over *Sadaqah* given openly. (Tabarāni, Majma- 'uz-Zawaid)

﴿156﴾ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ، فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ، وَمَنْهَاةٌ عَنِ الْإِثْمِ. رواه الحاكم وقال: هذا حديث صحيح على شرط البخارى ولم يخرجاه ووافقه الذهبي ٣٠٨/١

156. Abu Umāmah Bāhili رضي الله عنه narrates that Rasūlullāh ﷺ said: Make it a practice of offering *Tahjjud*, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your *Rabb* and an atonement of evil deeds, and a prevention against sins. (Mustadrak Hākim)

﴿157﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ، وَيُضْحِكُ إِلَيْهِمْ، وَيَسْتَبْشِرُ بِهِمُ الَّذِي إِذَا انْكَشَفَتْ فِتْنَةٌ، قَاتَلَ وَرَاءَهَا بِنَفْسِهِ اللَّهُ عَزَّ وَجَلَّ، فَإِمَّا أَنْ يُقْتَلَ، وَإِمَّا أَنْ يَنْصُرَهُ اللَّهُ عَزَّ وَجَلَّ وَيَكْفِيَهُ، فَيَقُولُ: انْظُرُوا إِلَى عَبْدِي هَذَا كَيْفَ صَبَرْتُ بِنَفْسِي؟ وَالَّذِي لَهُ امْرَأَةٌ حَسَنَةٌ، وَفِرَاشٌ لَيْنٌ حَسَنٌ، فَيَقُومُ مِنَ اللَّيْلِ فَيَقُولُ: يَذُرُ شَهْوَتَهُ، وَيَذْكُرُنِي، وَلَوْ شَاءَ رَقَدَ، وَالَّذِي إِذَا كَانَ فِي سَفَرٍ، وَكَانَ مَعَهُ رَكْبٌ فَسَهَرُوا ثُمَّ هَجَعُوا فَقَامَ مِنَ السَّحَرِ فِي ضَرَاءٍ وَسَرَاءٍ. رواه الطبرانى فى الكبير با سناد حسن، الترغيب ١/٤٣٤

157. Abu Dardā رضي الله عنه narrates that Nabí ﷺ in a *Hadith Qudsi* said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh ﷻ says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please me. The second is the one, who has an attractive wife besides him on a soft and luxurious bedding, even then, he gets up to offer *Tahjjud Salāt*. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform *Tahjjud Salāt*, willingly or unwillingly. (Tabarānī, Targhīb)

﴿158﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

رواه ابن حبان، قال المحقق: اسناده قوى ٢٦٢/٢

158. Abu Mālik Al-Ashāarī رضي الله عنه narrates that Nabí ﷺ said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread *Salam* (greetings) abundantly, and offer *Salāt* at night when people are sleeping. (Ibne-Hibbān)

﴿159﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ جِبْرِئِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ: عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ، وَأَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزُّهُ اسْتِغْنَاءُهُ عَنِ النَّاسِ.

رواه الطبراني في الاوسط واسناده حسن، الترغيب ٤٣١/١

159. Sahī ibne-Sa'd Radiyallāhu 'anhuma narrates that Jibrāil عليه السلام came to the Nabí ﷺ and submitted: O Muhammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do; you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in *Tahjjud*, and his dignity lies in self-contentment. (Tabarani, Targhīb)

﴿160﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.

رواه البخارى، باب ما يكره من ترك قيام الليل لمن كان يقومه، رقم: ١١٥٢

160. 'Abdullāh ibne-'Amr ibn al-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said to me: O 'Abdullāh! Do not be like so and so, who used to offer *Tahjjud* at night and then stopped offering it. (Bukhari)

Note: This *Hadīth* implies that without any valid excuse, the deeds in regular practice should not be given up.

(Mazāhir Haque)

﴿161﴾ عَنِ الْمُطَّلِبِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَإِذَا صَلَّى أَحَدُكُمْ فَلْيَتَشَهَّدْ فِي كُلِّ رَكْعَتَيْنِ ثُمَّ لِيُلْحِفْ فِي الْمَسْئَلَةِ ثُمَّ إِذَا دَعَا فَلْيَتَسَاكَنَ وَلْيَتَبَّاسَ وَلْيَتَضَعَّفْ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَذَاكَ الْخِذَاجُ أَوْ كَالْخِذَاجِ.

رواه احمد ١٦٧/٤

161. Muttalib ibne-Rabī'ah Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Tahjjud Salāt* is in twos. When you offer this *Salāt*, then recite *Tashahhud* after every two *Rak'āt* and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one's helplessness and weakness. The one who did not do it in this manner, his *Salāt* is incomplete.

(Musnad Ahmad)

Note: *Du'ā* can be asked after *Tashahhud* (in the *Salāt*), as well as, after completing the *Salāt*.

﴿162﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِالنَّبِيِّ ﷺ لَيْلَةً وَهُوَ يُصَلِّي فِي الْمَسْجِدِ فِي الْمَدِينَةِ قَالَ: فَقُمْتُ أُصَلِّي وَرَاءَهُ يُخَيِّلُ إِلَيَّ أَنَّهُ لَا يَعْلَمُ، فَاسْتَفْتَحَ سُورَةَ الْبَقَرَةِ، فَقُلْتُ إِذَا جَاءَ مِائَةَ آيَةٍ رَكَعَ، فَجَاءَ هَا فَلَمْ يَرَكَعَ، فَقُلْتُ إِذَا جَاءَ مِائَتَيْنِ آيَةٍ رَكَعَ، فَجَاءَ هَا فَلَمْ يَرَكَعَ، فَقُلْتُ إِذَا خَتَمَهَا رَكَعَ، فَخَتَمَ فَلَمْ يَرَكَعَ، فَلَمَّا خَتَمَ قَالَ: اَللّٰهُمَّ! لَكَ الْحَمْدُ، اَللّٰهُمَّ! لَكَ الْحَمْدُ، وَتَرَأْتُمْ افْتَتَحَ آلَ عِمْرَانَ، فَقُلْتُ إِنَّ خَتَمَهَا رَكَعَ، فَخَتَمَهَا وَلَمْ يَرَكَعَ، وَقَالَ: اَللّٰهُمَّ! لَكَ الْحَمْدُ ثَلَاثَ مَرَّاتٍ، ثُمَّ افْتَتَحَ سُورَةَ الْمَائِدَةِ، فَقُلْتُ: إِذَا خَتَمَ رَكَعَ، فَخَتَمَهَا فَرَكَعَ، فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَيَرْجِعُ

شَفَتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ، ثُمَّ سَجَدَ فَسَمِعْتُهُ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى، وَيُرْجِعُ شَفَتِيهِ فَأَعْلَمُ أَنَّهُ يَقُولُ غَيْرَ ذَلِكَ فَلَا أَفْهَمُ غَيْرَهُ ثُمَّ افْتَتَحَ سُورَةَ الْأَنْعَامِ فَتَرَكْتُهُ وَذَهَبْتُ.

رواه عبد الرزاق في مصنفه ١٤٧/٢

162. Hudhaifah ibn al-Yamān ؓ narrates that one night I happened to pass Rasūlullāh ؐ who was offering *Salāt* in the *Masjid* of Madīnah. I stood up behind Rasūlullāh ؐ to offer *Salāt* with him, assuming that he would not be aware of my presence. Rasūlullāh ؐ was reciting *Surah Al-Baqarah*. I assumed that he would go for *Rukū'* after one hundred verses, but he did not do so; I thought that he would go for *Rukū'* after two hundred verses, but he did not. I felt sure he would go for *Rukū'* at the end of the *Sūrah*. So, when the *'Sūrah* ended, Rasūlullāh ؐ said three times, *Allāhhumma Lakal Hamd* (All praise be to You O Allāh!) and then started reciting *Sūrah Aal- 'Imran*. And I thought after this *Sūrah*, he would certainly go for *Rukū'*. When Rasūlullāh ؐ completed this *Sūrah*, he did not go for *Rukū'* but said *Allāhhumma Lakal Hamd*, and started *Sūrah Maidah*. I thought that he would go for *Rukū'* at the end of this *Sūrah*, and he did perform *Rukū'*; and I heard him reciting this *Tasbih* in *Rukū'*; "*Subhāna Rabbiyal 'Azim*" (All glory to my *Rabb*, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into *Sajdah*; I heard Rasūlullāh ؐ reciting this *Tasbih*; "*Subhāna Rabbiyal Aa'la*" (All glory to my *Rabb*, The Most Exalted). and something else which I could not understand. In the second *Rak'āt* he started reciting *Surah Al-An 'am*. I left and went away as I lacked the endurance to continue in *Salāt* with Rasūlullāh ؐ.

(Musannaf Abdur-Razzāq)

﴿163﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ: اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ، وَتَجْمَعُ بِهَا اَمْرِيْ، وَتَلْمُ بِهَا شَعْبِيْ، وَتُضْلِحَ بِهَا غَائِبِيْ، وَتَرْفَعُ بِهَا شَاهِدِيْ، وَتُرَكِّیْ بِهَا عَمَلِيْ، وَتُلْهِمْنِيْ بِهَا رَشْدِيْ، وَتَرُدُّ بِهَا الْفِتْنَى، وَتَعْصِمْنِيْ بِهَا مِنْ كُلِّ سُوءٍ، اَللّٰهُمَّ اَعْطِنِيْ اِيْمَانًا وَبِقِيْنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً اَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ

الْفَوْزَ فِي الْقَضَاءِ وَنُزَلَ الشَّهَادَةُ وَعَيشَ السُّعْدَاءِ، وَالنَّصَرَ عَلَى الْأَعْدَاءِ، اَللّٰهُمَّ اِنِّیْ
اُنْزِلْ بِكَ حَاجَتِیْ وَاِنْ قَصُرَ رَاۤیِیْ وَضَعْفَ عَمَلِیْ اِفْتَقَرْتُ اِلَیْ رَحْمَتِكَ، فَاسْأَلُكَ
یَاقَاضِیَ الْأُمُورِ، وَیَاشَافِیَ الصُّدُورِ، كَمَا تُجِیرُ بَیْنَ الْبُحُورِ، اَنْ تُجِیرَنِیْ مِنْ عَذَابِ
السَّعِیْرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ. اَللّٰهُمَّ مَا قَصَرَ عَنْهُ رَاۤیِیْ وَلَمْ تَبْلُغْهُ نِیَّتِیْ،
وَلَمْ تَبْلُغْهُ مَسَآلَتِیْ مِنْ خَیْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ اَوْ خَیْرٍ اَنْتَ مُعْطِیْهِ أَحَدًا مِنْ عِبَادِكَ
فَاِنِّیْ اَرْغَبُ اِلَیْكَ فِیْهِ وَاَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِیْنَ، اَللّٰهُمَّ ذَا الْحَبْلِ الشَّدِیْدِ، وَالْأَمْرِ
الرَّشِیْدِ، اَسْأَلُكَ الْاَمْنَ یَوْمَ الْوَعِیْدِ، وَالْجَنَّةَ یَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِیْنَ الشُّهُودِ، الرُّكَّعِ
السُّجُودِ، الْمُؤَفِّقِیْنَ بِالْعُهُودِ، اَنْتَ رَحِیْمٌ وَدُودٌ، وَاَنْتَ تَفْعَلُ مَا تُرِیْدُ، اَللّٰهُمَّ اجْعَلْنَا
هَادِیْنِ مُهْتَدِیْنَ غَیْرَ ضَالِّیْنَ وَلَا مُضِلِّیْنَ سَلَمًا لِأَوْلِیَائِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ
مَنْ أَحَبَّكَ وَنُعَادِیْ بِعَدَاوَاتِكَ مَنْ خَالَفَكَ، اَللّٰهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْاِجَابَةُ وَهَذَا
الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ. اَللّٰهُمَّ اجْعَلْ لِیْ نُورًا فِیْ قَلْبِیْ وَنُورًا فِیْ قَبْرِیْ وَنُورًا مِنْ بَیْنِ
یَدَیْ، وَنُورًا مِنْ خَلْفِیْ، وَنُورًا عَنْ یَمِیْنِیْ، وَنُورًا عَنْ شِمَالِیْ، وَنُورًا مِنْ فَوْقِیْ، وَنُورًا
مِنْ تَحْتِیْ، وَنُورًا فِیْ سَمْعِیْ، وَنُورًا فِیْ بَصَرِیْ، وَنُورًا فِیْ شَعْرِیْ، وَنُورًا فِیْ بَشْرِیْ،
وَنُورًا فِیْ لَحْمِیْ، وَنُورًا فِیْ دَمِیْ، وَنُورًا فِیْ عِظَامِیْ، اَللّٰهُمَّ اَعْظَمْ لِیْ نُورًا وَاَعْظِیْ نُورًا
وَاجْعَلْ لِیْ نُورًا، سُبْحَانَ الَّذِیْ تَعْطَفُ الْعِزُّ وَقَالَ بِهِ، سُبْحَانَ الَّذِیْ لَبَسَ الْمَجْدَ وَتَكْرَّمُ
بِهِ، سُبْحَانَ الَّذِیْ لَا یَنْبَغِیْ التَّسْبِیْحُ اِلَّا لَهُ، سُبْحَانَ ذِی الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِی
الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِی الْجَلَالِ وَالْاِكْرَامِ.

رواه الترمذی وقال: هذا حديث غريب،

باب منه دعاء: اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ رقم: ۳۴۱۹

163. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ reciting this supplication one night, after he had completed his Tahjjud Salāt:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِیْ بِهَا قَلْبِیْ، وَتَجْمَعُ بِهَا اَمْرِیْ، وَتَلْمُ بِهَا شَعْبِیْ، وَتُصْلِحُ بِهَا غَايِبِیْ، وَتَرْفَعُ بِهَا شَاهِدِیْ، وَتُرَكِّیْ بِهَا عَمَلِیْ، وَتَلْهِمْنِیْ بِهَا رُشْدِیْ، وَتَرُدُّ بِهَا الْفِتْنِیْ، وَتَعْصِمْنِیْ بِهَا مِنْ كُلِّ سُوءٍ، اَللّٰهُمَّ اَعْظِیْ اِیْمَانًا وَیَقِیْنًا لَیْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً اَنَالَ بِهَا شَرَفَ كَرَامَتِكَ فِی الدُّنْیَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزَلَ الشَّهَادَةِ وَعَيشَ السُّعْدَاءِ، وَالنَّصَرَ عَلَى الْأَعْدَاءِ، اَللّٰهُمَّ اِنِّیْ اُنْزِلْ بِكَ حَاجَتِیْ وَاِنْ قَصُرَ رَاۤیِیْ وَضَعْفَ عَمَلِیْ

اِفْتَقَرْتُ اِلَى رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، وَيَا شَافِيَ الصُّدُورِ، كَمَا تُجِيرُ
بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّورِ، وَمِنْ فِتْنَةِ
الْقُبُورِ. اَللّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نِيَّتِي، وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرِ
وَعْدَتِهِ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرِ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ
فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اَللّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ،
أَسْأَلُكَ الْآمَنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّرِ بَيْنَ الشُّهُودِ، الرُّكْعَ
السُّجُودِ، الْمُؤَفِّقَ بِالْعُهُودِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ، اَللّهُمَّ
اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلَامًا لِأَوْلِيَائِكَ وَعَدُوًّا
لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَاتِكَ مَنْ خَالَفَكَ، اَللّهُمَّ هَذَا
الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلَانُ. اَللّهُمَّ اجْعَلْ لِي نُورًا
فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ
يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي،
وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي،
وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اَللّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِمْ نُورًا وَاجْعَلْ
لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزُّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَبَسَ الْمَجْدَ
وَتَكْرَّمُ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ،
سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

O Allāh! I ask You of Your Mercy by which you give guidance to my heart, by which you make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

O Allāh! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of your gifts in this world and the Hereafter.

O Allāh! I ask of you to give me a conviction that your Decree is the very fulfillment of my aims, and an entertainment, which is

offered to martyrs, and a life of the fortunate, and your help over enemies.

O Allāh! I place before you my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request you to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

O Allāh! I ask you of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of your creation, or any goodness, which you want to give to any of your slaves. I desire this and ask you of it by Your Mercy, O Sustainer of the universe!

O you of firm promises and Master of good deeds! I ask for your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt you do what You will.

O Allāh! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with your friends and enemy of your enemies. Those who love You, I should love them for that love of yours, and those who are against You, I should have enmity with them due to their enmity with You.

O Allāh! It is for us to supplicate, and for you to accept. This is my effort and reliance is on You.

O Allāh! Put *Nūr* (light) in my heart, and make my grave illuminated; and grant me *Nūr* in front. Of me, *Nūr* at my back, *Nūr* on my right, *Nūr* on my left, *Nūr* above me, *Nūr* below me, (Your *Nūr* be around me), and *Nūr* in my ears, *Nūr* in my eyes, *Nūr* in every hair of mine, *Nūr* in my skin, *Nūr* in my flesh, *Nūr* in my blood, and *Nūr* in every bone of mine. O Allāh! Make my *Nūr*

enormous, grant me *Nūr*, and make *Nūr* for me.

Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished is He Who is of great Excellence and full of Bounties. Unblemished is He Who is of great Dignity and Generosity. Unblemished is He Who is the Possessor of great Power and Respect. (Tirmidhī)

Note: For easy understanding, parts of *Du'ā* numbered as above.

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى فِي لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى فِي لَيْلَةٍ بِمِائَتَيْنِ آيَةٍ فَإِنَّهُ يُكْتَبُ مِنَ الْقَانِتِينَ الْمُخْلِصِينَ. رواه الحاكم وقال: صحيح على شرط مسلم ووافقه الذهبي ٣٠٩/١

164. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever recites one hundred verses in *Salāt* in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in *Salāt* in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Hākim)

﴿165﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَرَأَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطَرِينَ. رواه ابن خزيمة في صحيحه ١٨١/٢

165. 'Abdullāh ibne-'Amr ibne'l 'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Whoever recites ten verses in *Tahjjud*, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a Qintār. (Ibne Khuzaimah)

Note: The meaning of Qintār is elaborated in the next *Hadīth* (166).

﴿166﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوقِيَةٍ، كُلُّ أُوقِيَةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رواه ابن حبان، قال المحقق: اسناده حسن ٣١١/٦

166. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A Qintār is equivalent to twelve thousand Uqiah; and each Uqiah is more

valuable than all that exists between the heavens and the earth.
(Ibne-Hibbān)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ.

رواه النسائي، باب الترغيب في قيام الليل، رقم: ١٦١١

167. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: May Allāh have Mercy on the man who gets up during the night and offers *Tahjjud*, and awakens his wife so that she may also offer *Salāt*. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers *Salāt* and awakens her husband for *Tahjjud*, and if he does not awaken, she lightly sprinkles water on his face to awaken him.
(Nasāī)

Note: This Hādīth relates to such a couple who are fond of *Tahjjud* and to wake each other in this manner does not cause any displeasure between them. (Ma'āriful Hadīth)

﴿168﴾ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَيقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْصَلَى رَكْعَتَيْنِ جَمِيعًا كُتِبَ فِي الذَّاكِرَيْنِ وَالذَّاكِرَاتِ.

رواه ابوداؤد، باب قيام الليل، رقم: ١٣٠٩

168. Abu Sa'īd and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: When a man wakes his wife during the night and both offer two *Rak'āt Tahjjud Salāt*, they are counted amongst those men and women, who remember Allāh abundantly.
(Abu Dāwūd)

﴿169﴾ عَنْ عَطَاءٍ رَحِمَهُ اللَّهُ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِينِي بِأَعْجَبِ مَا رَأَيْتِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَآئِي شَأْنِهِ لَمْ يَكُنْ عَجَبًا؟ إِنَّهُ أَتَانِي لَيْلَةً فَدَخَلَ مَعِيَ لِحَافِي ثُمَّ قَالَ: ذَرِينِي أَتَعْبُدُ لِرَبِّي، فَقَامَ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي، فَبَكَى حَتَّى سَالَتْ دُمُوعُهُ عَلَى صَدْرِهِ، ثُمَّ رَكَعَ فَبَكَى، ثُمَّ سَجَدَ فَبَكَى ثُمَّ رَفَعَ رَأْسَهُ فَبَكَى، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى جَاءَ بِلَالٌ يُؤَذِّنُهُ

بِالصَّلَاةِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا يُبْكِيكَ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟
قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا، وَلَيْمَ لَا أَفْعَلُ وَقَدْ أَنْزَلَ اللَّهُ عَلَيَّ هَذِهِ اللَّيْلَةَ: ﴿إِنَّ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَا يَتَبَلَاوِي إِلَّا بَابُ﴾ الْآيَاتِ.

اخرجه ابن حبان في صحيحه اقامة الحجة ص ١١٢

169. 'Atā' Rahimahullāh narrates that I asked 'A'ishah Radiyallāhu 'anha: Tell me the most unusual things you have observed about Rasūlullāh ﷺ. 'A'ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my Rabb. After which he stood up, performed Wudū, and began to offer Salāt and began to weep till his tears flowed down on his chest. Then he did Rukū' and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl ؓ called him for Fajr Salāt. I said: O Rasūlullāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night: Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Āal-Imran) (Ibne-Hibbān, Iqamatul Hujjah)

﴿170﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَمْرٍ إِذْ تَكُونُ لَهُ
صَلَاةٌ بَلِيلٌ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ.

رواه النسائي، باب من كان له صلاة بالليل، رقم: ١٧٨٥

170. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Anyone, being accustomed to Tahjjud, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his Tahjjud Salāt; and his sleep is a charity for him. (Nasaf)

﴿171﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ
يَنْوِي أَنْ يَقُومَ، يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ
صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ. رواه النسائي، باب من أتى فراشه وهو ينوي القيام فنام، رقم: ١٧٨٨

171. Abu Dardā ؓ narrates that Nabī ﷺ said: Whoever goes to bed with an intention to offer Tahjjud Salat in the night, but is

overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for *Tahjjud Salāt* is written for him on what he had intended, and his sleep is an added gift from Allāh.

(Nasai)

﴿172﴾ عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَعَدَ فِي مُصَلَّاهُ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتَّى يُسَبِّحَ رَكْعَتَيِ الضُّحَى لَا يَقُولُ إِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ. رواه أبو داود، باب صلاة الضحى، رقم: ١٢٨٧

172. Mu'adh ibne-Anas Juhaní رضي الله عنه narrates that Rasúlullāh ﷺ said: He who remains sitting in his place of *Salāt*, after offering his *Fajr Salāt*, till he offers the forenoon *Salāt*, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea.

(Abu Dāwūd)

﴿173﴾ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْغَدَاةَ ثُمَّ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ لَمْ تَمَسَّ جِلْدَهُ النَّارُ. رواه البيهقي في شعب الإيمان ٣/٤٢٠

173. Hasan ibne-'Alí Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: He who, after offering *Fajr Salāt*, engages himself in the *Dhikr* (remembrance) of Allāh ﷻ until sunrise, and then offers two or four *Rak'āt* (*Ishrāq*), the Hell-Fire shall not touch his skin.

(Baihaqī)

﴿174﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَامَّةٌ تَامَّةٌ تَامَّةٌ. رواه الترمذی وقال:

هذا حديث حسن غريب، باب ما ذكر مما يستحب من الجلوس، رقم: ٥٨٦

174. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said: Whoever, after performing *Fajr Salāt* in congregation, continues sitting in *Dhikr* until the sun rises, then offers two *Rak'āt*, receives a reward of *Hajj* and '*Umrah*. Anas رضي الله عنه reports that Rasúlullāh ﷺ said: A perfect, a perfect, a perfect. (The reward of a perfect *Hajj* and '*Umrah*).

(Tirmidhī)

﴿175﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: ابْنُ آدَمَ لَا تَفْجِرْ مِنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ.

رواه احمد و رجاله ثقات، مجمع الزوائد ٤٩٢/٢

175. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadith Qudsi* said: Allāh ﷻ proclaims: O son of Adam! Do not slack in offering four *Rak'āt Salāt* in the beginning of the day, I will suffice for all your needs of the day. (Musnad Ahmad, Majma'uz-Zuwāid)

﴿176﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا فَأَعْظَمُوا الْغَنِيمَةَ، وَأَسْرَعُوا الْكُرَّةَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا رَأَيْنَا بَعْثًا قَطُّ أَسْرَعَ كُرَّةً وَلَا أَعْظَمَ غَنِيمَةً مِنْ هَذَا الْبَعْثِ! فَقَالَ: أَلَا أُخْبِرُكُمْ بِأَسْرَعَ كُرَّةٍ مِنْهُ، وَأَعْظَمَ غَنِيمَةً؟ رَجُلٌ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ عَمِدَ إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ الْغَدَاةَ، ثُمَّ عَقَبَ بِصَلَاةِ الضُّحَا فَقَدْ أَسْرَعَ الْكُرَّةَ، وَأَعْظَمَ الْغَنِيمَةَ.

رواه ابو يعلى و رجاله رجال الصحيح، مجمع الزوائد ٤٩١/٢

176. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ sent an army that returned in a short period of time, with a large *Ghanimah* (captured enemy assets). A man expressed: O Rasūlullāh! We have never seen such an army that returned so soon and with so much of *Ghanimah*. He said: Shall I not inform you about a person, who earns much more *Ghanimah* in a very short time? A person, who performs *Wudú* properly at home, goes to the *masjid*, offers *Fajr Salāt* and then (after sunrise) offers *Salātud-Duhā*; indeed, in a little time gains much more *Ghanimah* (Abu Y'alā, Majmauz-Zawāid)

﴿177﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى.

رواه مسلم، باب استحباب صلاة الضحى، رقم: ١٦٧١

177. Abu Dhar رضي الله عنه narrates that Nabi ﷺ said: Each morning for every person a *Sadaqah* is due for each joint. Every utterance of *Subhānallāh* (Glory be to Allāh Who is above all faults) is an act of *Sadaqah*. Every utterance of *Alhamdulillāh* (Praise be to Allāh) is an

act of *Sadaqah*. Every utterance of *Lā ilāha illallāh* (None is worthy of worship but Allāh) is an act of *Sadaqah*. Every utterance of *Allāhu Akbar* (Allāh is the Greatest) is an act of *Sadaqah*. Enjoining good is an act of *Sadaqah*. Forbidding from evil is an act of *Sadaqah*. And offering two *Rak'āt Salātud-Duha* suffice (as gratitude for *Sadaqah* due to every joint of the body). (Muslim)

﴿178﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فِي الْإِنْسَانِ ثَلَاثُمِائَةٍ وَسِتُّونَ مَفْصِلًا، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: النَّخَاعَةُ فِي الْمَسْجِدِ تَذْفِئُهَا، وَالشَّيْءُ تَنْجِيهِ عَنِ الطَّرِيقِ، فَإِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحَى تُجْزِيكَ. رواه أبو داود، باب في إمطة الأذى عن الطريق، رقم: ٥٢٤٢

178. Buraidah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There are three hundred and sixty joints in a body of a person: and *Sadaqah* is due from every joint. The Sahābah asked: Who would be able to give that much *Sadaqah* O Nabiyyallah? He said: To bury spit thrown in the *masjid* is *Sadaqah*; to remove a troublesome thing from the way is *Sadaqah*; and offering two *Rak'āt Salātud-Duhā* suffices as *Sadaqah* (for all the joints of the body). (Abu Dāwūd)

﴿179﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه ابن ماجه، باب ما جاء في صلاة الضحى، رقم: ١٣٨٢

179. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers two *Rak'at Salātud-Duhā* regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibne-Mājah)

﴿180﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الضُّحَى رَكْعَتَيْنِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى أَرْبَعًا كُتِبَ مِنَ الْعَابِدِينَ، وَمَنْ صَلَّى سِتًّا كُفِيَ ذَلِكَ الْيَوْمَ، وَمَنْ صَلَّى ثَمَانِيًا كَتَبَهُ اللَّهُ مِنَ الْقَائِمِينَ، وَمَنْ صَلَّى ثِنْتِي عَشْرَةَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا اللَّهُ مَنْ يَمُنُّ بِهِ عَلَى عِبَادِهِ وَصَدَقَهُ، وَمَا مِنْ اللَّهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ.

رواه الطبراني في الكبير وفيه: موسى بن يعقوب الزمعي، وثقه ابن معين

180. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers two *Rak'āt Salāṭud-Duha*, will not be counted amongst the neglectful worshippers of Allāh: and whoever offers four *Rak'āt*, would be written down amongst the worshippers; and whoever offers six *Rak'āt*, his needs for the day are taken care of; and whoever offers eight *Rak'āt*, is written down amongst the obedient; and whoever offers twelve *Rak'āt*, Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through *Dhikr*).

(Tabarāni, Majma-'uz-Zawāid)

﴿181﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيهَا بَيْنَهُنَّ بِسُوءٍ عُذِلَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً.

رواه الترمذی وقال: حديث أبي هريرة حديث غريب، باب ماجاء في فضل التطوع رقم: ٤٣٥

181. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever offers six *Rak'āt* after *Maghrib Salāt*, without evil talk in between, a reward equivalent to twelve years of worship is given to him.

(Tirmidhī)

Note: After the two *Rak'āt Sunnah* of *Maghrib*, if four *Rak'āt* optional are offered this will make the required six *Rak'āt*. According to some Muslim Scholars, these six *Rak'āt* are in addition to the two *Rak'āt Sunnah* of *Maghrib*.

(Mirqāt-ul-Mafātīh, Mazāhir Haque)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: يَا بِلَالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَكَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَطْهَرُ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهُورِ مَا كُيِّبَ لِي أَنْ أَصَلِّيَ.

رواه البخارى، باب فضل الطهور بالليل والنهار رقم: ١١٤٩

182. Abu Hurairah رضي الله عنه narrates that once Nabī ﷺ asked Bilāl at *Fajr Salāt*: O Bilāl! Tell me that deed of yours which is most hopeful (for reward) after embracing Islam, for I heard your footsteps in front of me in Paradise (in my dream). Bilāl replied: I have not

done anything extraordinary except that whenever I performed *Wudú* during the day or night, I offer *Salāt* (*Tahiyatul-Wudú*) after that, as much as was written or granted for me. (Bukhārī)

Salā-ut-Tasbīh

﴿183﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيكَ؟ أَلَا أَمْنُحُكَ؟ أَلَا أَحْبُوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَاةَ وَعَمْدَهُ، صَغِيرَةً وَكَبِيرَةً سِرَّةً وَعَلَانِيَةً. عَشْرَ خِصَالٍ. أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةَ، فَإِذَا فَرَعْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرَكِعَ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ، فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ، إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِي عُمْرِكَ مَرَّةً.

رواه ابو داود، باب صلاة التسبيح، رقم: ١٢٩٧

183. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said to 'Abbās: O 'Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four *Rak'āt* reciting in each one *Surah Fātiha* and a *Surah*, and when you finish the recitation in the first *Rak'āt*, you should say fifteen times while standing: *Subhanallāhi Walhamdulillahi wa Lā illaha illallilhu Wallāhuakbar*. Then you should perform *Rukū'*, and say it ten times while you are in *Rukū'*. Then you should raise your head after *Rukū'* and say it ten times while standing. Then you should go down in *Sajdah* and say it ten times.

Then you raise your head from *Sajdah* and say it ten times while sitting. Then you should perform the second *Sajdah* and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every *Rak'āt*. You should do that in all the four *Rak'āt*. If you can offer this (*Salat-ut-Tasbīh*) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

(Abu Dāwūd)

﴿184﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَّهَ رَسُولُ اللَّهِ ﷺ جَعْفَرُ بْنُ أَبِي طَالِبٍ إِلَى بِلَادِ الْحَبَشَةِ فَلَمَّا قَدِمَ اغْتَنَّقَهُ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ: أَلَا أَهْبُ لَكَ، أَلَا أُبَشِّرُكَ أَلَا أَمْنُحُكَ أَلَا أُتِحِفُّكَ؟ قَالَ: نَعَمْ: يَا رَسُولَ اللَّهِ ثُمَّ ذَكَرَ نَحْوَ مَا تَقَدَّمَ.

اخرجه الحاكم وقال: هذا اسناد صحيح لا غبار عليه ومما يستدل به على صحة هذا

الحديث استعمال الائمة من اتباع التابعين الى عصرنا هذا اياه ومواظبتهم عليه وتعليمهم الناس منهم

عبدالله بن المبارك رحمه الله، قال الذهبي: هذا اسناد صحيح لا غبار عليه ٣١٩/١

184. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ deputed Ja'far ibne-Abu Tālib to Abyssinia. When he returned to Madinah from Abyssinia, Rasūlullāh ﷺ embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you? Shall I not give you a present? He replied: Please do, O Rasūlullāh! Then Rasūlullāh ﷺ explained the details of *Salāt-ut-Tasbih*. (Mustadrak Hāikīm)

﴿185﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: عَجَلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَىَّ ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: أَيُّهَا الْمُصَلِّي إِذْ عُنْتَجَبَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ، بَابُ فِي إِجَابَةِ الدُّعَاءِ، رَقْمٌ: ٣٤٧٦

185. Fadālah ibne- ' Ubaid رضي الله عنه narrates: When Rasūlullāh ﷺ was seated, a man entered the *Masjid* and offered *Salāt* and made supplication (O Allāh! Forgive me and bestow Mercy on me). Rasūlullāh ﷺ said to him: O you who is praying! You have hurried in making supplication. When you sit after offering *Salāt*, you should praise Allāh in a manner which is worthy of Him; then

send *Salawāt* on me and then make your supplication to Him. Fudālah ibne-'Ubaid ؓ said: Then another person came and offered *Salāt*, praised Allāh, and sent *Salawāt* on Nabí ؓ. Nabí ؓ said to him: O you who is offering *Salāt*! (Now) supplicate, it will be accepted. (Tirmidhi)

186. Anas ؓ narrates that Rasúlullāh ؓ passed by a villager who in his *Salāt* was making this supplication:

يَا مَنْ لَا تَرَاهُ الْعُيُونُ، وَلَا تُخَالِطُهُ الظُّنُونُ، وَلَا يَصِفُهُ الْوَاصِفُونَ، وَلَا تُغَيِّرُهُ
الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيلَ الْجِبَالِ، وَمَكَايِيلَ الْبِحَارِ، وَعَدَدَ
قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ
النَّهَارُ، وَلَا تُوَارِي مِنْهُ سَمَاءُ سَمَاءٍ، وَلَا أَرْضُ أَرْضًا، وَلَا بَحْرٌ مَا فِي قَعْرِهِ، وَلَا
جَبَلٌ مَا فِي وَغْرِهِ، اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِيمَهُ، وَخَيْرَ
أَيَّامِي يَوْمَ الْقَاكَ فِيهِ

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains, the measure of the oceans, the number of the drops of rain, and the number of the leaves of trees; and (O He) Who knows all those things on which the darkness of night falls, and on which day light comes, and from Whom neither a sky can hide another sky, and nor the earth another earth; nor an ocean can hide whatever is in its depth, nor a mountain can hide that which is within its hardest rocks. O Allāh! Make the last part of my life the best; and the last action of my actions the best, and make my best day, the day on which I meet you.

Rasúlullāh ؓ deputed a man to this villager and said that when he completes his *Salāt* bring him to me. Rasúlullāh ؓ had been gifted some gold from a mine. When this villager came to him, he gifted this gold to him and said: Which tribe do you belong to? He said: O Rasúlullāh! I am from the tribe of Banu 'Ámir. Rasúlullāh ؓ said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasúlullāh!. He said: Undoubtedly relationship has its rights, but

I gifted this gold to you because of your beautiful praise of Allāh.

(Tabarānī, Majma- 'uz Zawāid)

Note: Such supplications can be recited in every posture of *Nafl Salāt*.

﴿187﴾ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ آيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ إِلَى آخِرِ آيَةِ

[ال عمران: ١٣٥] رواه ابو داود، باب فى الاستغفار، رقم: ١٥٢١

187. Abu Bakr رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whenever a slave (of Allāh) commits a sin, then he performs *Wudú* properly and offers two *Rak'āt Salāt* and, seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh ﷺ recited this verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ

And those who, when they do an evil deed or wrong themselves, then at once remember Allāh and ask for forgiveness and Who then forgives sins but Allāh only? And will not knowingly repeat (the wrong) they did. (Āal'Imrān:135) (Abu Dawud)

﴿188﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذْنَبَ عَبْدٌ ذَنْبًا ثُمَّ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى بَرَازٍ مِنَ الْأَرْضِ فَصَلَّى فِيهِ رَكْعَتَيْنِ، وَاسْتَغْفَرَ اللَّهَ مِنْ ذَلِكَ الذَّنْبِ إِلَّا غَفَرَ اللَّهُ لَهُ.

رواه البيهقى فى شعب الايمان ٤٠٣/٥

188. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ said: There is not a slave (of Allāh) who commits a sin, then performs *Wudú* and does it properly, then goes out to an open plain and offers two *Rak'āt Salāt* and seeks forgiveness for that sin, indeed Allāh forgives him. (Baihaqī)

﴿189﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يَعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اَللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ

الْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ. اَوْ
 قَالَ: عَاجِلِ اَمْرِىْ وَآجِلِهٖ. فَاَقْدِرْهُ لِىْ وَيَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ
 هٰذَا الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ. اَوْ قَالَ: فِىْ عَاجِلِ اَمْرِىْ وَآجِلِهٖ.
 فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ، وَاَقْدِرْ لِىْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهِ، قَالَ: وَيُسَمِّى
 حَاجَتَهٗ.

رواه البخارى، باب ماجاء فى التطوع مثنى مثنى، رقم: ١١٦٢

189. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ used to teach us the way of doing *Istikhārah* with as much importance as he used to teach us the *Sūrah*s of the Qur'ān. Rasūlullāh ﷺ said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two *Rak'āt* optional *Salāt* and supplicate:

اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ
 تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ
 خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ. (اَوْ قَالَ: عَاجِلِ اَمْرِىْ وَآجِلِهٖ). فَاَقْدِرْهُ لِىْ
 وَيَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ
 وَعَاقِبَةِ اَمْرِىْ. (اَوْ قَالَ: فِىْ عَاجِلِ اَمْرِىْ وَآجِلِهٖ). فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ، وَاَقْدِرْ
 لِىْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهِ،

O Allāh! I ask guidance by virtue of Your knowledge and by virtue of Your Power; and I ask from Your great blessing for undoubtedly You have power and You are capable and I have none You know and I do not, and undoubtedly You are the greatest Knower of all the unseen. O Allāh! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if you know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh ﷺ added that the person should name and (concentrate) on his need when he comes to هٰذَا الْاَمْرَ (Bukhārī)

Note: *Istikhārah* means asking Allāh for Suitable guidance. For instance, it is desirable to perform *Istikhārah* if a person intends sending a proposal somewhere.

﴿190﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجْرُرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَأَنْجَلَتِ الشَّمْسُ فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بَيْكُمْ، وَذَلِكَ أَنَّ ابْنَ النَّبِيِّ ﷺ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيمُ فَقَالَ النَّاسُ فِي ذَلِكَ

رواه البخارى، باب الصلاة فى كسوف القمر، رقم: ١٠٦٣

190. Abu Bakrah رضي الله عنه narrates that during the time of Nabi ﷺ there was an eclipse of the sun and he went to the *Masjid* (in a hurry), dragging his cloak and the Sahābah Radiyallāhu 'anhum gathered around him. He led them in two *Rak'āt Salāt*; by that time the eclipse had cleared. Rasūlullāh ﷺ said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone's death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer *Salāt* and continue to invoke Allāh's mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh ﷺ, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)

﴿191﴾ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

رواه مسلم، باب كتاب صلاة الاستسقاء، رقم: ٢٠٧٠

191. 'Abdullāh ibne-Zaid Al Mazinī رضي الله عنه narrates that Rasūlullāh ﷺ went to the place of *Salāt-ul-'Eid* and offered *Salāt-ul-Istisqā'* (for rain), and turned his cloak inside out (reversing it) while he faced the *Qiblah* (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

﴿192﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلَّى.

رواه ابو داؤد، باب وقت قيام النبي ﷺ من الليل، رقم: ١٣١٩

192. Hudhaifah رضي الله عنه narrates that whenever Nabí ﷺ faced an important and grim situation, he would at once resort to *Salāt*.

(Abu Dāwūd)

﴿193﴾ عَنْ مَعْمَرٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى أَهْلِهِ بَعْضَ الضِّيقِ فِي الرِّزْقِ أَمَرَ أَهْلَهُ بِالصَّلَاةِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ﴾

اتحاف السادة المتقين عن مصنف عبدالرزاق وعبد بن حميد ١١/٣

193. Ma'mar Rahimahullāh narrates from a Quraishī companion that whenever Nabí ﷺ household were hard pressed for food and provisions, he would enjoin *Salāt* on them and used to recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

And enjoin *Salāt* upon your family and be constant (patient) therein. We ask not from you any provision, it is we indeed who provide for you, the best end is indeed for the pious.

(Ithāfussāidah-Musannaf 'Abdul-Razzāq' 'Abd bin Hamid)

﴿194﴾ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكَعَتَيْنِ ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ إِلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي، ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَا شَاءَ فَإِنَّهُ يَقْدَرُ. رواه

ابن ماجه، باب ماجاء في صلوة الحاجة، رقم: ١٣٤٨ قال البوصيري: قلت: رواه الترمذي من طريق فائد به دون قوله. ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا إِلَى آخِرِهِ وَرَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ بِإِخْتِصَارٍ وَزَادَ بَعْدَ قَوْلِهِ: وَغَزَائِمَ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ، وَلَهُ شَاهِدٌ مِنْ حَدِيثِ أَنَسٍ رَوَاهُ الْأَصْبَهَانِيُّ

ورواه أبو يعلى الموصلي في مسنده من طريق فائد به مصباح الزجاجة ١/٢٤٦

194. 'Abdullāh ibne-Abu Awfā Al Aslamī Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His

creation, he should perform *Wudú* and offer two *Rak'āt Salāt*, and then supplicate:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ
مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ إِلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ
رِضًا إِلَّا قَضَيْتَهَا لِي

There is none worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicates to Allāh for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered.

(Ibne Majah, Misbāhuzzujājah)

﴿195﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ: إِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْبَحْرَيْنِ فِي تِجَارَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: صَلِّ رَكْعَتَيْنِ.

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٥٧٢/٢

195. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that a man came to Nabí ﷺ and said: O Rasúlullāh! I wish to go to Bahrain for (some) business. Rasúlullāh ﷺ directed him to perform two *Rak'āt Salāt*, before undertaking the journey. (Tabarānī, Majma-'uz-Zawāid)

﴿196﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَدْخَلَ الشُّوْءِ، وَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَخْرَجَ الشُّوْءِ.

رواه البزار ورجاله موثقون، مجمع الزوائد ٥٧٢/٢

196. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: When you enter your house, offer two *Rak'āt Salāt*; this will protect you from the evil once you have entered your house. Similarly, offer two *Rak'āt Salāt* before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma-'uz-Zawāid)

﴿197﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَهُ: كَيْفَ تَقْرَأُ فِي الصَّلَاةِ، فَقَرَأْتُ عَلَيْهِ أُمَّ الْقُرْآنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنَّهَا لَسَبْعُ الْمَثَانِي.

رواه احمد، الفتح الرباني ٦٥/١٨

197. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasúlullāh ﷺ asked me: What do you recite in the beginning of your *Salāt*? Ka'b رضي الله عنه replied: *Umm-ul-Qur'ān* (*Súrah Fatiha*). Rasúlullāh ﷺ then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (*Surah*) in the *Tawráit* (*Torah*), nor the *injil* (*Bible*), nor the *Zabúr* (*Psalms*), nor in the rest of the *Qur'ān*. And these indeed, are the very Seven Verses (*Saba' Mathānī*) which are repeated in every *Rak'āt* of *Salāt*.
(Musnad Ahmad, Fath-ur-Rabbānī)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾ قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَلِكُ يَوْمِ الدِّينِ﴾ قَالَ: مَجَّدَنِي عَبْدِي. وَقَالَ: مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي. فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ.

وهو جزء من الحديث، رواه مسلم، باب وجوب قراءة الفاتحة في كل ركعة.....، رقم: ٨٧٨

198. Abu Hurairah رضي الله عنه reported I heard Rasúlullāh ﷺ narrating a *Hadith Qudsi* that Allāh *Ta'ālā* has said: I have divided *Surah Fātiha* into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: *Alhamdu lillāhi Rabbil 'Alamín* (Praise be to Allāh, The *Rabb* of the universe). Allāh ﷻ says: My slave has praised Me! And when His slave says: *Arrahnānirrahím* (The Compassionate, The Merciful). Allāh ﷻ says: My slave has extolled Me! And when His slave says: *Maliki Yumiddín* (The Master of the Day of Judgment i.e. of Reward and Punishment). Allāh says: My slave has glorified me! (Or) entrusted Me! And when His slave says: *Iyyaka na 'budu wa iyyaka nasta'ín* (You alone do we worship, and You alone do we seek for help).

Allāh says: This is between me and my slave, so whatever he asks, it will be granted. And when His slave says: *Ihdinas Sirātal mustaqīm sirātal ladhina an'amta 'alaihim ghairil maghdhúabi 'alaihim waladdālín* (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the *Surah* is exclusively) for My slave; and my slave shall receive whatever he has asked for. (Muslim)

﴿199﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخارى، باب جهر المأموم بالتأمين، رقم: ٧٨٢

199. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Say *Ámín*, when the *Imām* has recited "*Ghairil maghdúbi 'alaihim waladdālín* (For undoubtedly whoseever' s words *Ámín*) coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)

﴿200﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثٍ طَوِيلٍ): وَإِذَا قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقُولُوا آمِينَ، يُجِبْكُمْ اللَّهُ.

رواه مسلم، باب التشهد في الصلاة، رقم: ٩٠٤

200. Abu Músā Al Ash'arí رضي الله عنه narrates that Rasúlullāh ﷺ said: When the *Imām* recites *Ghairil maghdubi 'alaihim waladdālín* (And not those who have incurred Your wrath, nor of those who have gone astray), say: *Ámín*. Allāh will accept your supplication. (Muslim)

﴿201﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيْحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خِلْفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثُ آيَاتٍ يقرأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خِلْفَاتٍ عِظَامٍ سِمَانٍ.

رواه مسلم، باب فضل قراءة القرآن، رقم: ١٨٧٢

201. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabí Rasúlullāh ﷺ then said: Three verses of the Qur'ān that

you recite in your *Salāt* are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasúlullāh ﷺ gave this example to emphasize the value of the *Āyāt* (verses) of the Qur'ān, as being more precious than these costly worldly possessions.

﴿202﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ رَكَعَ رُكْعَةً أَوْ سَجَدَ سَجْدَةً، رَفَعَ بِهَا دَرَجَةً وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ.

رواه كله احمد والبخاري بنحوه
باسانيد وبعضها رجاله رجال الصحيح ورواه الطبراني في الاوسط، مجمع الزوائد ٢/٥١٥

202. Abu Dhar ؓ narrates: I heard Rasúlullāh ﷺ saying: He who performs a *Rukú'* (bowing) or a *Sajdah* (prostration), his rank is elevated by one degree and one of his sins is forgiven.

(Musnad Ahmad. Al Bazzār, Tabarāni, Majma- 'uz-Zawāid)

﴿203﴾ عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ قَالَ: مَنْ الْمُتَكَلِّمُ؟ قَالَ: أَنَا، قَالَ: رَأَيْتُ بِضْعَةَ ثَلَاثِينَ مَلَكًا يَتَدَرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ.

رواه البخاري، كتاب الاذان، رقم: ٧٩٩

203. Rifā'ah ibne-Rāfi' Az-Zuraqí ؓ narrates that one day we were offering *Salāt* behind Nabí ﷺ, when he raised his head from *Rukú'* (bowing), he said: *Sami'allāhu liman hamidah* (Allāh listens to him who has praised Him). A man behind him said: *Rabbanā walakal hamd hamdan kathíran tayyiban mubarakan fih* (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasúlullāh ﷺ completed the *Salāt*, he inquired: Who had uttered these words? The man replied: I did. Rasúlullāh ﷺ then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

﴿204﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه مسلم، باب التسميع والتحميد والتأمين، رقم: ٩١٣

204. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When the *Imām* says: *Sami 'allāhu liman hamida* (Allāh listens to him who has praised Him!), then say: *Allahhumma! Rabbanā lakal hamd* (O Allāh! O our *Rabb*, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim)

﴿205﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ

مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ. رواه مسلم، باب ما يقال في الركوع والسجود، رقم: ١٠٨٣

205. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The closest that a slave comes to his *Rabb* is, when he is prostrating in *Salāt*, so make supplications abundantly while prostrating. (Muslim)

﴿206﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ

عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً

فَأَسْتَغْنُوا مِنَ السُّجُودِ. رواه ابن ماجه، باب ماجاء في كثرة السجود، رقم: ١٤٢٤

206. 'Ubādah ibne-Sāmit رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering *Salāt*) abundantly. (Ibne-Mājah)

﴿207﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ

السَّجْدَةَ فَسَجَدَ، اغْتَزَلَ الشَّيْطَانُ يَمِينِي، يَقُولُ: يَا وَيْلِي! أُمِرْتُ أَنْ أَسْجُدَ بِالْأَسْجُودِ فَسَجَدَ

فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالْأَسْجُودِ فَأَبَيْتُ فَلِيَ النَّارُ.

رواه مسلم، باب بيان اطلاق اسم الكفر.....، رقم: ٢٤٤

207. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When the son of Adam recites the verses in which there is *Sajdah* (prostration), and then falls down in *Sajdah*; *Shaitan* withdraws into seclusion, and weeping he says: Woe unto me! The son of Adam was commanded to make *Sajdah*; and he (obeyed and) made *Sajdah*, so for him is (eternal) Paradise. And I (too) was commanded to make *Sajdah* but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur'ān wherein prostration is mentioned; upon reading such an *Āyah* (verse), one should perform *Sajdah*.

﴿208﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ (فِي حَدِيثٍ طَوِيلٍ): إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنَ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ. مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِآثَرِ السُّجُودِ. تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا آثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ آثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ.

رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥١

208. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said (in a lengthy *Hadīth*): When Allāh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: *Lā ilāha illallāh* (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by their marks of prostration. The Fire will burn the entire body of the son of Adam except the marks of prostration, as Allāh ﷻ has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

Note: The marks of prostration refer to those seven parts of the body by which *Sajdah* is made: The Face (forehead and Nose), both hands, both knees and both feet. (Nawawī)

﴿209﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

رواه مسلم، باب التشهد في الصلاة، رقم: ٩٠٣

209. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ used to teach us *Tashahhud*, as he would teach us *Sūrah* of the Qur'ān. (Muslim)

﴿210﴾ عَنْ خُفَّافِ بْنِ إِيمَاءَ بْنِ رَحْضَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي آخِرِ صَلَاتِهِ يُشِيرُ بِأَصْبَعِهِ السَّيِّئَةِ، وَكَانَ الْمُشْرِكُونَ يَقُولُونَ يَسْحَرُ

بِهَا، وَكَذَّبُوا وَلَكِنَّهُ التَّوْحِيدُ.

رواه احمد مطولا، والطبرانی في الكبير ورجاله ثقات، مجمع الزوائد ۲/۳۳۳

210. Khaffāf ibne-Īmā' Al Ghifārī رضي الله عنه narrates that when Rasūlullāh ﷺ used to sit (in *Qaidah*) at the end of the *Salāt*, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid!) with his forefinger. They were merely lying. Rasūlullāh ﷺ used to indicate by this *Tauhīd* (Unity) of Allāh.

(Musnad Ahmad, Tabarani, Majma-'uz-Zawāid)

﴿211﴾ عَنْ نَافِعٍ رَحِمَهُ اللَّهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَأَشَارَ بِإصْبَعِهِ وَاتَّبَعَهَا بَصَرَهُ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ يَغْنَى السَّيَّابَةُ.

رواه احمد ۲/۱۱۹

211. Nāfi' Rahimahullāh narrates that when 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma sat in *Salāt* (*Qā'idah*), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After *Salāt* he narrated that Rasūlullāh ﷺ said about the pointing of the forefinger: It (the pointing of the forefinger in *Tashahhud*) is harder on the *Shaitān* than an iron spear.

(Musnad Ahmad)

Note: The sitting position of *Salāt* is known as *Qā'idah*. Pointing of the right index finger is symbolic of *Tauhīd* (unity) and is performed simultaneously with the recitation of the phrase depicting *Tauhīd* i.e. I bear witness that there is none worthy of worship but Allāh.

KHUSHÚ' AND KHUDÚ' FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

[البقرة: ٢٣٨]

Allāh ﷻ says: Be ever mindful of (obligatory) prayers and (in particular) the middle ('Asr) *Salāt*, and stand before Allah, devoutly obedient. (Al-Baqarah: 238)

وَقَالَ تَعَالَى: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

[البقرة: ٤٥]

Allāh ﷻ says: And seek help through patience and *Salāt*; and indeed it is difficult except for the humble and submissive (to Allāh). (Al-Baqarah: 45)

وَقَالَ تَعَالَى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

[المؤمنون: ٢٠١]

Allāh ﷻ says: Verily will the believers succeed; They, who during their *Salāt*, are humbly submissive. (Al-Muminun: 1-2)

AHÁDÍTH

﴿212﴾ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ أَمْرٍ إِذْ مُسْلِمٌ تَخَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ.

رواه مسلم، باب فضل الوضوء.....، صحيح مسلم ٢٠٦/١ طبع دار احياء التراث العربى

212. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whenever a Muslim at the time of obligatory *Salāt*, performs *Wudú* excellently, and offers *Salāt* with *Khushú'* and proper *Rukú'*, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of *Salāt* will be for all times. (Muslim)

Note: The *Khushú'* in *Salāt* means that one's heart should be filled with Allāh's greatness and fear, and his limbs should be relaxed. *Khushú'* also includes focusing the gaze during *Qaumah* on the spot where *Sajdah* is performed, on the toes in *Rukú'*, towards the nose in *Sajdah* and on the lap in *Qaidah*. (Bāyān-ul-Qur'ān, Sharh-us-Sunnan Abu Dāwūd lil 'Aynī)

﴿213﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يَسْهُوُ فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه ابو داؤد، باب كراهية الوسوسة.....، رقم: ٩٠٥

213. Zaid ibne-Khālid Al-Juhānī رضي الله عنه narrates that Nabi ﷺ said: Anyone who performs *Wudú* excellently and then offers two *Rak'āt* *Salāt* in a way that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven. (Abu Dāwūd)

﴿214﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُسَبِّحُ الْوُضُوءَ، ثُمَّ يَقُومُ فِي صَلَاتِهِ فَيَعْلَمُ مَا يَقُولُ إِلَّا انْقُطِعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ مِنَ الْخَطَايَا لَيْسَ عَلَيْهِ ذَنْبٌ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح وله طرق

عن ابى اسحاق ولم يخرجاه ووافقه الذهبي ٣٩٩/٢

214. 'Uqbah ibne-'Amir Al-Juhani رضي الله عنه narrates that Nabí ﷺ said: No Muslim performs *Wudú*, and performs *Wudú* thoroughly, then stands in *Salāt*, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Hākim)

﴿215﴾ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ.

رواه مسلم، باب صفة الوضوء وكمالہ، رقم: ۵۳۸

215. Humrān Rahmatullahi 'alaihi, the freed slave of 'Uthmān رضي الله عنه narrates that 'Uthman Ibne-'Affān رضي الله عنه called for water for *Wudú* and then performed *Wudú*. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot up to (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasūlullāh ﷺ performing *Wudú* like this *Wudú* of mine, and Raslilullāh said: Whoever performs a *Wudú* similar to my *Wudú*, then stands and offers two *Rak'āt*, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihab Rahmatullahi 'alaihi said our 'Ulamā (Islamic scholars) say: This is the most complete *Wudú*, which one performs for *Salāt*. (Muslim)

﴿216﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ أَوْ أَرْبَعًا. شَكَّ سَهْلًا. يُحْسِنُ فِيهِمَا الرُّكُوعَ وَالْخُشُوعَ، ثُمَّ اسْتَغْفَرَ اللَّهَ غُفْرَانَهُ.

رواه احمد واسناده حسن، مجمع الزوائد ۲/ ۵۶۴

216. Abu Dardā رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He

who performs *Wudú* and performs it excellently, then stands and offers two *Rak'āt* or four *Rak'āt* (the narrator is in doubt whether he heard Rasúlullāh ﷺ saying two *Rak'āt* or four *Rak'āt*), performing well therein the *Rukú'* and With *Khushú'* then asks Allāh for forgiveness, he will be forgiven.

(Musnad Ahmad, Majma- 'uz-Zawāid).

﴿217﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ وَيُصَلِّي رَكَعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ.

رواه ابو داؤد، باب كراهية الوسوسة..... رقم: ٩٠٦

217. 'Uqba ibne-'Amir Juhani رَضِيَ اللَّهُ عَنْهُ narrates that Rasúlullāh ﷺ said: Anyone who performs *Wudú* and performs *Wudú* perfectly and then offers two *Rak'āt*, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him

(Abu Dawūd)

﴿218﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: طُولُ الْقُنُوتِ. رواه ابن حبان، قال المحقق: اسناده صحيح ٥٤/٥

218. Jābir رَضِيَ اللَّهُ عَنْهُ narrates that a person came to Rasúlullāh ﷺ and asked: O Rasúlullāh! Which *Salāt* is the best one? He replied: The one with long *Qunút*.

(Ibne-Hibbān)

Note: *Qunút* includes proper bowing, devotion, long *Rak'āt*, lowering the eyes, lowering the shoulders in submission and Allāh's fear.

﴿219﴾ عَنْ مُغَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

رواه البخارى، باب قوله: ليغفر لك الله ماتقدم من ذنبك رقم: ٤٨٣٦

219. Mughairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasúlullāh ﷺ used to stand in *Salāt* until his feet became swollen. It was said to him: Allāh has forgiven your past and future sins. He said: Should I not then be a grateful slave?

(Bukhārī)

﴿220﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ

الرَّجُلَ لِيَنْصَرِفَ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاةٍ تَسْعَاهَا ثُمْنُهَا سُبْعُهَا سُدُسُهَا خُمْسُهَا رُبْعُهَا ثُلُثُهَا نِصْفُهَا.

رواه أبو داؤد، باب ماجاء فى نقصان الصلوة، رقم: ٧٩٦

220. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: Indeed a person completes his *Salāt* and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abu Dāwūd)

Note: The *Hadīth* explains that the more the outward appearance and the inner devotion in *Salāt* corresponds to *Sunnah*, the greater is the reward. (Badhl-ul-Majhud)

﴿221﴾ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الصَّلَاةُ مَثْنَى مَثْنَى، تَشْهَدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرُّعٌ، وَتَخَشُّعٌ، وَتَسَاكُنٌ ثُمَّ تَقْنَعُ يَدَيْكَ يَقُولُ تَرْفَعُهُمَا إِلَى رَبِّكَ عَزَّوَجَلَّ مُسْتَقْبِلًا بِطُونَيْهِمَا وَجْهَكَ تَقُولُ: يَا رَبِّ يَا رَبِّ ثَلَاثًا فَمَنْ لَمْ يَفْعَلْ كَذَلِكَ فَهِيَ خَدَاجٌ.

رواه احمد ٤/١٦٧

221. Fadl ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: *Salāt* is to be offered in twos (*Rak'āt*), with *Tashahhud* after every two *Rak'āt*, and (in *Salāt*) express your submissive humility, devotion and tranquility. Then raise your hands (for *Du'ā*) to your *Rabb*, The Almighty and Majestic by turning the palms of your hands to wards your face and say three times: O my *Rabb*! O my *Rabb*! And the one who does not do so, his *Salāt* is defective.

﴿222﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ.

رواه النسائي، باب التشديد فى الالتفات فى الصلوة، رقم: ١١٩٦

222. Abu Dhar رضي الله عنه narrates that Rasúlullāh ﷺ said: Allāh continues to turn attentively towards His slave while he is engaged in *Salāt*, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasai)

﴿223﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي أَقْبَلَ

اللَّهُ عَلَيْهِ بَوَّجُهُ حَتَّى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوءٍ .

رواه ابن ماجه، باب المصلى يتنخم، رقم: ١٠٢٣

223. Hudhaifah رضي الله عنه reports that Rasūlullāh ﷺ said: Verily when a man stands in *Salāt*, Allāh turns His attention towards him until he completes his *Salāt* or commits an act against the dedication of *Salāt*. (Ibne-Mājah)

﴿224﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى فَإِنَّ الرَّحْمَةَ تَوَاجَّهُهُ .
رواه الترمذى وقال: حديث أبى ذر حديث حسن،

باب ماجاء فى كراهية مسح الحصى رقم: ٣٧٩

224. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone of you stands in *Salāt*, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhi)

Note: In the early era of Islam, nothing was spread on the ground of the *masjid* and *Salāt* was performed upon pebbles. Therefore, performing *Sajdah* would be uncomfortable due to the pebbles. Rasūlullāh ﷺ had prohibited unnecessarily smoothening the place of *Sajdah*, since this is the time when the Mercy of Allāh is directed towards the person in *Salāt*. All such unnecessary actions during *Salāt* may become a means of depriving one of Allāh's Mercy.

﴿225﴾ عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا فِي الصَّلَاةِ وَرَفَعْنَا رُؤُوسَنَا مِنَ السُّجُودِ أَنْ نَطْمِئِنَّ عَلَى الْأَرْضِ جُلُوسًا وَلَا نَسْتَوْفِرَ عَلَى أَطْرَافِ الْأَقْدَامِ .
رواه بتمامه هكذا الطبراني فى الكبير واسناده حسن، وقد تكلم

الازدى وابن حزم فى بعض رجاله بما لا يقدح، مجمع الزوائد ٢/٣٢٥

225. Samurah رضي الله عنه narrates that Rasūlullāh ﷺ used to command us, that during *Salāt*, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Tabrānī, Majma- 'Zawā'id)

﴿226﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ حِينَ حَضَرَتْهُ الْوَفَاةُ قَالَ: أَحَدْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: أُعْبِدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، وَاعْدُدْ

نَفْسِكَ فِي الْمَوْتَى، وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ فَإِنَّهَا تُسْتَجَابُ، وَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَشْهَدَ الصَّلَاتَيْنِ الْعِشَاءَ وَالصُّبْحَ وَلَوْ حَبْوًا فَلْيَفْعَلْ.

رواه الطبراني في الكبير والرجل الذي من النخع لم اجد من ذكره

وقد ورد من وجه آخر وسماه جابراً. وفي الحاشية: وله شواهد يتقوى به، مجمع الزوائد ١٦٥/٢

226. Abu Dardā رضي الله عنه at the time of his death said that I am relating to you a *Hadīth* which I heard from Rasūlullāh ﷺ who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed. He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two *Salāt* of 'Isha and *Fajr* with *Jamā'ah* even by crawling, then he should do so.

(Tabrānī, Majma -uz- 'Zawāid)

﴿227﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلِّ صَلَاةَ مُودِعٍ كَأَنَّكَ تَرَاهُ، فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ.

(الحديث) رواه ابو محمد الابراهيمي في كتاب

الصلوة وابن النجار عن ابن عمرو هو حديث حسن، الجامع الصغير ٦٩/٢

227. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Offer *Salāt* like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you.

(Jāmi-'us-Saghīr).

﴿228﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيُرَدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتُرَدُّ عَلَيْنَا، فَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلًا.

رواه مسلم، باب تحريم الكلام في الصلاة رقم: ١٢٠١

228. 'Abdullāh رضي الله عنه narrates that we used to offer *Salām* to Rasūlullāh ﷺ while he was in *Salāt*, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered *Salām* to him but he did not respond. So, we said: O Rasūlullāh! We used to offer *Salām* to you in *Salāt* and you would respond to us. He then replied: Verily, *Salāt* demands one's whole attention.

(Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

﴿229﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَفِي صَدْرِهِ أَزِيزٌ كَأَزِيزِ الرَّحَى مِنَ الْبُكَاءِ ﷺ.
رواه ابو داود، باب البكاء فى الصلاة، رقم: ٩٠٤

229. 'Abdullāh رضي الله عنه narrates: I saw Rasūlullāh ﷺ offering *Salāt* and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwūd)

﴿230﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا قَالَ: مَثَلُ الصَّلَاةِ الْمَكْتُوبَةِ كَمَثَلِ الْمِيزَانِ مَنْ أَوْفَى اسْتَوْفَى.

رواه البيهقى هكذا ورواه غيره عن الحسن مرسلًا وهو الصواب، الترغيب ٣٥١/١

230. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The example of obligatory *Salāt* is like a weighing scale. Whoever gives in full, receives in full (whoever will offer *Salāt* completely and properly will receive his full reward).

(Baihaqī, Targhib)

﴿231﴾ عَنْ عُثْمَانَ بْنِ أَبِي ذَهْرٍ رَضِيَ اللَّهُ عَنْهُ مَرْسَلًا (قَالَ) لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ عَمَلًا حَتَّى يُخَضِرَ قَلْبُهُ مَعَ بَدَنِهِ. اتحاف السادة ١١٢/٣، قال المنذرى: رواه محمد بن نصر المروزي فى كتاب الصلاة هكذا مرسلًا ووصله ابو منصور الديلمى فى مسند الفردوس من حديث ابى ابن كعب والمرسل اصح، الترغيب ٣٤٦/١

231. 'Uthmān ibne-Abī Dahrish رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādah)

﴿232﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ ثَلَاثَةٌ أَثْلَاثٌ: الطُّهُورُ ثُلُثٌ، وَالرُّكُوعُ ثُلُثٌ، وَالسُّجُودُ ثُلُثٌ، فَمَنْ آدَاهَا بِحَقِّهَا قُبِلَتْ مِنْهُ، وَقَبِلَ مِنْهُ سَائِرُ عَمَلِهِ، وَمَنْ رُدَّتْ عَلَيْهِ صَلَاتُهُ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ. رواه البزار وقال: لا نعلمه مرفوعًا

الا عن المغيرة بن مسلم، قلت: والمغيرة ثقة واسناده حسن، مجمع الزوائد ٢٤٥/٢

232. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: *Salāt* comprises of three parts: *Tahūr* (purity) is one-third, *Rukū'* is one-third, and *Sujūd* is one-third (The full reward of *Salāt* is received on performing these three parts properly). So, whoever offers *Salāt* properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted. And he whose *Salāt* is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma'-uz-Zawāid)

﴿233﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَبَصَرَ بِرَجُلٍ يُصَلِّي، فَقَالَ: يَا فُلَانُ اتَّقِ اللَّهَ، أَحْسِنْ صَلَاتَكَ أَتَرُونَ أَنِّي لَا أَرَاكُمْ، إِنِّي لَا أَرَى مِنْ خَلْفِي كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ، أَحْسِنُوا صَلَاتَكُمْ وَاتِمُّوا رُكُوعَكُمْ وَسُجُودَكُمْ.

رواه ابن خزيمة ٣٣٢/١

233. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ led us in *Salāt-ul- 'Asr*. He then noticed a man offering *Salāt*, so he said: O *Fulān*! (Such and such) Fear Allāh and improve your *Salāt*. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your *Salāt* properly, and complete your *Rukú'* and your *Sujúd*. (Ibne-Khuzaimah)

Note: Seeing of things behind his back was among the miracles of Rasūlullāh ﷺ.

﴿234﴾ عَنْ وَائِلِ بْنِ حِجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ فَرَجَّ أَصَابِعَهُ وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ. رواه الطبراني في الكبير و اسناده حسن مجمع الزوائد ٣٢٥/٢

234. Wail ibne-Hijr رضي الله عنه narrates that Rasūlullāh ﷺ would spread his fingers during *Rukú'*, and would join the fingers during *Sajdah*. (Tabarāni. Majma-'uz-Zawāid)

﴿235﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ صَلَّى رَكَعَتَيْنِ يُتِمُّ رُكُوعَهُ وَ سُجُودَهُ لَمْ يَسْأَلِ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ عَاجِلًا أَوْ آجِلًا.

اتحاف السادة المتقين عن الطبراني في الكبير ٢١/٣

235. Abu Dardā' رضي الله عنه narrates that whoever offers two *Rak'āt* of *Salāt* in such a manner that he performs his *Rukú'* and *Sujúd* properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Ithafussādah, Tabarāni)

﴿236﴾ عَنْ أَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الَّذِي لَا يُتِمُّ رُكُوعَهُ وَيَنْقُرُ فِي سُجُودِهِ مَثَلُ الْجَانِعِ يَأْكُلُ الثَّمَرَةَ وَالتَّمْرَتَيْنِ لَا تَغْنِيَانِ عَنْهُ شَيْئًا. رواه الطبراني في الكبير و ابو يعلى و اسناده حسن، مجمع الزوائد ٣٠٣/٢

236. 'Abu Abdullāh Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of a person who does not perform his *Rukú'* properly and performs his *Sujúd* like the pecking of a crow, is

similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his *Salāt* is of no benefit).

(Tabarānī, Abu Ya'la, Majma-'uz-Zawāid)

﴿237﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْخُشُوعُ حَتَّى لَا تَرَى فِيهَا خَاشِعًا.

رواه الطبرانی في الكبير واسناده حسن، مجمع الزوائد ۲/۳۲۶

237. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: The first thing that will be taken away from this *Ummah* will be *Khushu'* (devotion and humility) in *Salāt*, to the extent that you will not find a single man with *Khushu'*. (Tabarānī, Majma-āuz-Z: wāid)

﴿238﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ: لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا، أَوْ لَا يُقِيمُ صَلَاتَهُ فِي الرُّكُوعِ وَلَا فِي السُّجُودِ.

رواه احمد والطبرانی في الكبير والوسط ورجال الصحيح، مجمع الزوائد ۲/۳۰۰

238. Abu Qatādah رضي الله عنه narrates that Rasūlullāh ﷺ said: The worst of thieves is the one who steals from his *Salāt*. Sahābah asked: O Rasūlullāh! How can he steal from his *Salāt*? He replied: By not performing its *Rukū'* and *Sujūd* perfectly, or not keeping his back straight in *Rukū'* and nor in the *Sujūd*.

(Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴿239﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَنْظُرُ اللَّهُ إِلَى صَلَاةِ رَجُلٍ لَا يُقِيمُ صَلَاتَهُ بَيْنَ رُكُوعِهِ وَسُجُودِهِ.

رواه احمد، الفتح الرباني ۳/۲۶۷

239. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh does not pay any attention to the *Salāt* of a person, who does not keep his back straight between his *Rukū'* and *Sujūd*.

(Musnad Ahmad, Fath-ur-Rabbānī)

Note: This *Hadith* refers to the *Qaumah*, i.e. standing perfectly straight after *Rukū'* before performing *Sajdah*. Many people do not complete this properly, they hardly rise from *Rukū'* and then go directly into *Sujūd*.

﴿240﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ قَالَ: هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما ذكر فى الالتفات فى الصلاة، رقم: ٥٩٠

240. 'A'isha Radiyallāhu 'anha narrates: I asked Rasúlullāh ﷺ about looking around in *Salāt*? He said: It is the carrying away of a person from his *Salāt* by *Shaitān*. (Tirmidhī)

﴿241﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَتْهُنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ.

رواه مسلم، باب النهى عن رفع البصر، رقم: ٩٦٦

241. Jābir ibne-Samurah ﷺ narrated that Rasúlullāh ﷺ said: The people who lift their eyes towards the sky in *Salāt* should refrain from it; otherwise they may loose their eyesight. (Muslim)

﴿242﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ: إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلَّى كَمَا صَلَّيْتُ، ثُمَّ جَاءَ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثًا، فَقَالَ: وَالَّذِى بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلِمْنِى، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا.

رواه البخارى، باب وجوب القراءة للامام والماموم فى الصلوات كلها، رقم: ٧٥٧

242. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ entered the *masjid*, and a man came in the *masjid* and offered *Salāt*; then he approached Rasúlullāh ﷺ and greeted him with *Salām*. Rasúlullāh ﷺ answered his *Salām* and said: Go back offer your *Salāt* again, as you have, not offered *Salāt*. He went back and offered *Salāt* in the same manner as he had offered it earlier, and returned and greeted Rasúlullāh ﷺ. He said: Go back and offer your *Salāt* again, as you have not offered *Salāt*. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray *Salāt* better than this. So, please teach me *Salāt*. Rasúlullāh ﷺ replied: When you stand for *Salāt*, say *Allāhu Akbar*, then recite

from the Qur'ān what you know, and then go into *Rukú'* and complete it calmly. Then rise from *Rukú'* until you stand straight. Then you go into *Sajdah* till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the *Sālāt*. (Bukhārī)

THE VIRTUES OF WUDÚ (ABLUTION)

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

[المائدة: ٦]

Allāh ﷻ says: O you who believe! When you rise to (perform) *Salāt*, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. (Al-Mā'ida: 6)

وَقَالَ تَعَالَى: ﴿وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ﴾ [التوبة: ١٠٨]

Allāh ﷻ says: And Allāh loves those who purify themselves. (Tawbah:108)

AHÁDÍTH

﴿243﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الطُّهُورُ شَطْرُ
الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ. أَوْ تَمْلَأُ مَا بَيْنَ
السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ
لَكَ أَوْ عَلَيْكَ. (الحديث) رواه مسلم، باب فضل الوضوء، رقم: ٥٣٤

243. Abu Mālik Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: *Tuhūr* (purity) is half of *Imān*, and *Alhamdulillah* fills the scale of

deeds with virtues, and *Subhanallah* and *Alhamdulillah* fill the space between the skies and the earth with reward, and *Salāt* is *Núr* (a light) and *Sadaqah* is a proof of faith, and patience is brightness, and the Qur'ān is an evidence for you, or against you. (Muslim)

- Note:** 1. The meaning of *Tuhúr* being half of *Ímān*, may refer to the fact that half of *Ímān* is the inner purification from *Kufr*, *Shirk* and all other negative traits opposed to *Ímān*. Outward purity, being a condition for the acceptance of *Salāt*, is half of *Salāt*.
2. *Salāt* is a *Núr*, one meaning of this is, as light reverses darkness, similarly *Salāt* stops from evil and being unfair. Another meaning is that the face of the one who offers *Salāt* will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that *Salāt* will be a light in the darkness of the grave and on the Day of Judgment.
3. Man by nature loves wealth, therefore his spending in charity for the sake of Allah, stands as a sign and evidence of his true belief.
4. Whoever is patient in fulfilling the orders of Allāh. And abstaining from the prohibitions of Allah, and facing in hardships becomes enlightened with the glow of *Hidayah* (guidance).
5. The Qur'ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawi, *Mirqāt-ul-Mafatih*)

﴿244﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ.

رواه مسلم، باب تبلغ الحلية..... رقم: ٥٨٦

244. Abu Hurairah رضي الله عنه narrates: I heard my loving friend, Rasúlullāh ﷺ saying: The jewellery of a *Mu'min* (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

﴿245﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ.

رواه البخارى، باب فضل الوضوء والغر المحجلون.....، رقم: ١٣٦

245. Abu Hurairah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: My *Ummah* will be called on the Day of Resurrection with their limbs and faces shining from traces of *Wudú*. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing *Wudú* regularly). (Búkhārī).

Note: Meaning that *Wudú* should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Haque)

﴿246﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ.

رواه مسلم، باب خروج الخطايا.....، رقم: ٥٧٨

246. Uthmān ibne-'Affān رضي الله عنه narrates that Rasúlullāh ﷺ said: Anyone who performs *Wudú*, and performs *Wudú* excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through *Wudú*, *Salāt* and other forms of worship. The major sins are forgiven by *Istighfār* (seeking forgiveness) and *Taubah* (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawī)

﴿247﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يُسْبَغُ عَبْدُ الْوُضُوءِ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

رواه البزار ورجالہ موثقون والحديث حسن ان شاء الله، مجمع الزوائد ١/ ٥٤٢

247. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: When any slave of Allāh performs *Wudú* perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma- 'uz- Zawāid)

﴿248﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ أَوْ قَيْسِبُغُ الْوُضُوءِ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ. رواه مسلم، باب الذكر المستحب عقب الوضوء، رقم: ٥٥٣، وفي رواية لمسلم عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ: مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (الحديث)، باب الذكر المستحب عقب الوضوء، رقم: ٥٥٤، وفي رواية لابن ماجه عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ، باب ما يقال بعد الوضوء، رقم: ٤٦٩، وفي رواية لابی داؤد عَنْ عُقْبَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَحْسَنَ الْوُضُوءَ ثُمَّ رَفَعَ نَظْرَهُ إِلَى السَّمَاءِ بَاب مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ، رقم: ١٧٠، وفي رواية للترمذی عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

(الحديث) باب في ما يقال بعد الوضوء، رقم: ٥٥

248. 'Umar ibn al Khattāb رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone amongst you performs who *Wudú* completely while fulfilling all the etiquettes and desirables and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship except Allāh, and I testify that Muhammad is His slave and Messenger;

The eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of 'Uqba ibn 'Āmir Juhani رضي الله عنه it is mentioned, as:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify there is none worthy of worship but Allāh alone, who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas ibne-Mālik رضي الله عنه this is to be said three times. In another narration of 'Uqbah رضي الله عنه these words are to be said, while looking towards the sky, after performing *Wudú* excellently. In a narration of 'Umar ibn al-Khattāb رضي الله عنه the following words are given.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dawūd, Tirmidhī)

﴿249﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ ثُمَّ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ كُتِبَ فِي رَقِيٍّ ثُمَّ طُبِعَ بِطَابَعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ.

هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٦٤/١

249. Abu Saïd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person after performing *Wudú* says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to you, O Allāh! You are above all faults and all praises are for you, there is none worthy of worship but you; and from You do I seek, forgiveness and to You do I turn in *Taubah*.

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter).

(Mustadrak Hākim)

﴿250﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ وَاحِدَةً فِتْلِكَ وَظَيْفَةَ الْوُضُوءِ الَّتِي لَا بُدَّ مِنْهَا، وَمَنْ تَوَضَّأَ اثْنَتَيْنِ فَلَهُ كِفْلَانِ، وَمَنْ تَوَضَّأَ ثَلَاثًا فَذَلِكَ وَضُوءِي وَوُضُوءُ الْأَنْبِيَاءِ قَبْلِي.

رواه أحمد ٩٨/٢

250. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A person who perform *Wudú* by washing each limb once, has fulfilled the requirement of *Wudú*, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my *Wudú* and the *Wudú* of the Prophets before me.

(Musnad Ahmad)

﴿251﴾ عَنْ عَبْدِ اللَّهِ الصَّنَابِجِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ، فَإِذَا اسْتَنْشَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ.

رواه النسائي، باب مسح الاذنين مع الراس رقم: ١٠٣

وَفِي حَدِيثٍ طَوِيلٍ عَنْ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، وَفِيهِ مَكَانٌ (ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً) فَإِنَّهُ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَاتَّنى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا أَنْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ.

رواه مسلم، باب اسلام عمرو بن عبسة، رقم: ١٩٣٠

251. 'Abdullāh Sunābiḥī رحمته الله narrates that Rasūlullāh ﷺ said: When a *Mu'min* slave performs *Wudú* and rinses his mouth, the sins of his mouth are erased. When he cleans his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the *masjid* and offering *Salāt* is a source of more reward. (Nasāi)

It is narrated in a lengthy narration by 'Amr ibne-'Abasah Sulamī رحمته الله: After performing *Wudú*, when he stands for *Salāt* and praises, extols and glorifies Allāh ﷻ in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh ﷻ, upon completion of his *Salāt*, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing *Wudú*, all the bodily sins are forgiven; and by offering *Salāt* all the inner sins are forgiven.

(Kashful Mughatta)

﴿252﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَيَّمَا رَجُلٍ قَامَ إِلَى وُضُوئِهِ يُرِيدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَيْهِ نَزَلَتْ خَطِيئَتُهُ مِنْ كَفَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا مَضَمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَ نَزَلَتْ خَطِيئَتُهُ مِنْ لِسَانِهِ وَشَفَتَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ وَجْهَهُ نَزَلَتْ خَطِيئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ مَعَ أَوَّلِ قَطْرَةٍ فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ وَمِنْ كُلِّ خَطِيئَةٍ كُتِبَتْ يَوْمَ وَلَدَتْهُ أُمُّهُ، قَالَ: فَإِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ اللَّهُ بِهَا دَرَجَتَهُ وَإِنْ قَعَدَ قَعَدَ سَالِمًا.

رواه احمد ٥/٢٦٣

252. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever stands up to perform his *Wudū*, intending to offer *Salāt*, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when he cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for *Salāt* Allāh elevates his position, and if he (merely) sits (without standing for *Salāt*) even then his sitting is free of sins. (Musnad Ahrnad)

﴿253﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ.

رواه ابو داود، باب الرجل يجدد الوضوء..... رقم: ٦٢

253. Ibne 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: For a person who performs *Wudū* (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

Note: Islamic scholars have written that condition for making fresh *Wudū*, while already in a state of *Wudū*, is that one has performed any form of worship with the previous *Wudū*. (Badhl-ul-Majhud)

﴿254﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلَا أَنِ اشْتُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ.

رواه مسلم، باب السواك، رقم: ٥٨٩

254. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Were it

not (for the fear) of overburdening my *Ummah*, I would have ordered them to (brush their teeth with) *Siwak* at every *Salāt*.
(Muslim)

Note: *Siwāk* or *Miswāk* is a natural toothbrush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the *Salvadora Persica*, a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

﴿255﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ: الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ.
رواه الترمذی وقال: حديث أبي أيوب

حديث حسن غريب، باب ماجاء في فضل التزويج والحث عليه، رقم: ١٠٨٠

255. Abu Ayyūb رضي الله عنه narrates that Rasūlullāh ﷺ said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of *Siwāk*, and marriage. (Tirmidhī)

﴿256﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَاعْفَاءُ اللَّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْأَبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ قَالَ زَكْرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمُضَةُ.
رواه مسلم، باب خصال الفطرة، رقم: ٦٠٤

256. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of *Siwāk*, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one's private parts with water after relieving himself. The narrator of this Hadīth, Mus'ab Rahmatullāh 'alaihi says that I have forgotten the tenth; it may have been the rinsing of the mouth.
(Muslim)

﴿257﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ.
رواه النسائي، باب الترغيب في السواك، رقم: ٥

257. 'A'ishah Radiyallāhu 'anha narrates that Nabí ﷺ said: The *Siwāk* is a means of purifying the mouth and pleasing the *Rabb*.
(Nasai)

﴿258﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا جَاءَ نَبِيَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ، لَقَدْ خَشِيتُ أَنْ أُخْفِيَ مُقَدِّمَ فِيٍّ.
رواه احمد ٢٦٣/٥

258. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whenever Jibraīl عليه السلام came to me he stressed the use of *Siwāk* to the extent that I feared (from the excessive use of *Siwāk*) I may injure my gums.
(Musnad Ahmad)

﴿259﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ.
رواه ابو داود، باب السواك لمن قام بالليل، رقم: ٥٧

259. 'A'ishah Radiyallāhu 'anha narrates that whenever Rasūlullāh ﷺ slept in the night or day, as he awoke he would brush his teeth with *Siwāk* before performing *Wudū*.
(Abu Dāwūd)

﴿260﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي قَامَ الْمَلِكُ خَلْفَهُ فَيَسْتَمِعُ لِقِرَاءَتِهِ فَيَذْنُو مِنْهُ. أَوْ كَلِمَةً نَحْوَهَا. حَتَّى يَضَعَ فَاةً عَلَى فِيهِ، فَمَا يَخْرُجُ مِنْ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ إِلَّا صَارَ فِي جَوْفِ الْمَلِكِ، فَطَهَّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ.
رواه البزار ورجالہ ثقات، مجمع الزوائد ٢٦٥/٢

260. 'Alī رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, when and Abd (the slave of Allāh) uses the *Siwāk*, then stands in *Salāt*, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur'ān). Whatever he recites from the Qur'ān, it enters inside the angel; so purify your mouths (with *Siwāk*) for (the recitation of) the Qur'ān.
(Bazzār. Majma-'uz-Zawāid)

﴿261﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: رَكْعَتَانِ بِسَوَاكٍ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سَوَاكٍ.
رواه البزار ورجالہ موثقون، مجمع الزوائد ٢٦٣/٢

261. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Two Rak'āt (of *Salāt* offered) with *Siwāk*, are superior in virtue to

seventy Rak'āt (offered) without *Siwāk*. (Bazzār, Majma- 'uz-Zawāid)

﴿262﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لَيْتَهُجَّدَ، يَشُوصُ فَاهُ بِالسِّوَاكِ.
رواه مسلم، باب السواك، رقم: ٥٩٣

262. Hudhaifah رضي الله عنه narrates that when Rasūlullāh ﷺ used to stand for *Tahajjud*, he would properly clean his teeth with the *Siwāk*.
(Muslim)

Note: *Tahajjud* is a highly virtuous optional *Salāt* performed in the latter part of the night.

﴿263﴾ عَنْ شُرَيْحِ رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.
رواه مسلم، باب السواك، رقم: ٥٩٠

263. Shuraih Rahimahullāh said that I asked 'A'ishah Radiyallāhu 'anha: What would Rasūlullāh ﷺ do first upon entering his house? She replied: He would use the *Siwāk*.
(Muslim)

﴿264﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ لِشَيْءٍ مِنَ الصَّلَوَاتِ حَتَّى يَسْتَاكِ.
رواه الطبراني في الكبير و رجاله موثقون، مجمع الزوائد ٢٦٦/٢

264. Zaid ibne-Khālid Al-Juhani رضي الله عنه narrates that Rasūlullāh ﷺ would not leave his house for any one of the *Salāt* until he would use the *Siwāk*.
(Tabarānī, Majma- 'uz-Zawāid)

﴿265﴾ عَنْ أَبِي خَيْرَةَ الصُّبَاخِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي الْوَفْدِ الَّذِينَ اتَّوَا رَسُولُ اللَّهِ ﷺ فَرَزَوْنَا الْآرَاكَ نَسْتَاكِ بِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ عِنْدَنَا الْجَرِيدُ، وَلَكِنَّا نَقْبَلُ كَرَامَتَكَ وَعَطِيَّتَكَ.
(الحديث) رواه الطبراني في الكبير و اسناده حسن، مجمع الزوائد ٢٦٨/٢

265. Abu Khairah Subāhī رضي الله عنه said that I was among the delegation that came to Rasūlullāh ﷺ, and he provided us with the (roots of) *Arāk* (bush) to use as *Siwāk*, so we said to him: O Rasūlullāh! We have the branches (of the date tree for *Miswāk*), but we accept your generosity and your gift.
(Tabarānī, Majma- 'uz-Zawāid)

THE A'MÁL (DEEDS) AND FADÁIL (VIRTUES) OF THE MASJID

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

[التوبة: ١٨]

Allāh ﷻ says: The *masjids* of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish *Salāt*, and give *Zakāt*, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

(At-Tawbah:18)

Note: The maintenance of a *masjid* implies that all the actions of the *Masjid* of Rasūlullāh ﷺ are done in it. This includes *Da'wat* of *Īmān* gatherings in which belief in the unseen is developed, study circles on the virtues of *A'māl*, acquiring knowledge and *Dhikr*, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the *Masjid* of Rasūlullāh ﷺ was the sending of the *Jamā'ats* (groups) for *Da'wat* work, both within the country and to foreign countries. Similarly receiving and being host to *Jamā'ats* from within the country and abroad. This is generally expressed as "*Hijrat and Nusrat*". (Bayān-ul-Qurān)

وَقَالَ تَعَالَى: ﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ لَا يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ لَا يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ [النور: ٣٦، ٣٧]

Describing the condition of the men who have been rightly guided Allāh ﷻ says: In houses (*masjids*), which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered (i.e. *Da'wat*, recitation of the Qur'ān, learning and teaching the commandments of Allah, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing *Salāt*, nor from giving *Zakāt*. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection). (An-Nūr: 36-37)

AHÁDÍTH

﴿266﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا.

رواه مسلم، باب فضل الجلوس في مصلاه.....، رقم: ١٥٢٨

266. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The parts of the land liked most by Allāh are its *masjids*, and the parts of land disliked most by Allāh are its markets. (Mulsim)

﴿267﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الْمَسَاجِدُ بُيُوتُ اللَّهِ فِي الْأَرْضِ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ.

رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١١٠/٢

267. Ibne-'Abbās Radiyallāhu 'anhuma narrates that *masjids* are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth.

(Tabarānī, Majma-'uz Zawāid)

﴿268﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ بَنَى مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤٨٦/٤

268. 'Umar ibn al-Khattab رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Anyone who builds a *masjid* where the name of Allāh is remembered and (He is praised), Allāh will build a palace for him in Paradise. (Ibne-Hibbān)

﴿269﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نَزْلَةً مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ.

رواه البخارى، باب فضل من غدا الى المسجد.....رقم: ٦٦٢

269. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever goes to the *masjid* in the morning or in the evening, Allāh prepares for him a good hospitality in Paradise as often as he goes to the *masjid*, morning or evening. (Bukhārī)

﴿270﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْغَدُوُّ وَالرَّوَاخُ إِلَى الْمَسْجِدِ مِنَ الْجِهَادِ فِي سَبِيلِ اللَّهِ.

رواه الطبراني في الكبير، وفيه: القاسم ابو عبد الرحمن

ثقة وفيه اختلاف، مجمع الزوائد ١٤٧/٢

270. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Going to the *masjid* in the morning or evening is part of *Jihād* in the path of Allāh. (Tabarānī, Majma'uz Zawāid)

﴿271﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ: أَقَطُّ؟ قُلْتُ: نَعَمْ، فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حَفِظَ مِنِّي سَائِرَ الْيَوْمِ.

رواه ابو داود، باب ما يقول الرجل عند دخوله المسجد، رقم: ٤٦٦

271. 'Abdulāh ibne-'Amr ibn al-'As Radiyallāhu 'anhuma narrates that Nabi ﷺ used to say upon entering the *masjid*:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed *Shaitān*.

When this *Du'ā* is being recited, *Shaitān* exclaims: He is protected from me for the rest of the day. (Abu Dawūd)

﴿272﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَلِفَ الْمَسْجِدَ أَلِفَهُ اللَّهُ. رواه الطبرانی في الاوسط وفيه: ابن لهيعة وفيه كلام، مجمع الزوائد، ١٣٥/٢

272. Abu Sa'id Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever loves the *masjid*, Allāh loves him.

(Tabarānī, Majma'uz-Zawāid)

﴿273﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ، وَتَكْفَلَ اللَّهُ لِمَنْ كَانَ الْمَسْجِدُ بَيْتَهُ بِالرُّوحِ وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصِّرَاطِ إِلَى رِضْوَانِ اللَّهِ إِلَى الْجَنَّةِ. رواه الطبرانی في الكبير واللاوسط والبخاري وقال: اسناده حسن، قلت: ورجال البزار كلهم رجال الصحيح، مجمع الزوائد ١٣٤/٢

273. Abu Dardā' رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The *masjid* is the house of every pious person who fears Allāh. For the one who spends most of his time in the *masjid*, Allāh ﷻ has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of *Sirāt* easy for him, and to grant him His Pleasure and Paradise. (Tabarānī, Bazzār, Majma'uz-Zawāid)

﴿274﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنَّ الشَّيْطَانَ ذَنْبُ الْإِنْسَانِ، كَذَنْبِ الْغَنَمِ، يَأْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاحِيَةَ، فَإِيَّاكُمْ وَالشَّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ وَالْمَسْجِدِ. رواه أحمد ٢٣٢/٥

274. Mu'ādh ibne-Jabal رضي الله عنه narrates that Nabī ﷺ said: Verily, *Shaitān* is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to *Jamaat* (collectiveness), to live with the common people, and to the *masjid*. (Musnad Ahāmad)

﴿275﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الرَّجُلَ يَغْتَاذُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ رواه الترمذی وقال: هذا حديث حسن غريب، باب ومن سورة التوبة، رقم: ٣٠٩٣

275. Abu Sa'id رضي الله عنه narrates that Rasûlullâh ﷺ said: If you see a man frequenting the *masjid*, bear witness to his *Îmân*. Allâh ﷻ says:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Only he will frequent the *masjids*, who believes in Allâh and the Last Day. (Tirmidhî).

﴿276﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشَّشَ اللَّهُ لَهُ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ.

رواه ابن ماجه، باب لزوم المساجد وانتظار الصلوة، رقم: ٨٠٠

276. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: A Muslim that makes the *masjid* his abode for *Salât* and *Dhikr*, Allâh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mâjah)

Note: Making his abode means that he develops a special attachment to the *masjid*, and remains there for a major part of his time.

﴿277﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ رَجُلٍ كَانَ يُوَطِّنُ الْمَسَاجِدَ فَشَغَلَهُ أَمْرٌ أَوْ عِلَّةٌ، ثُمَّ عَادَ إِلَى مَا كَانَ، إِلَّا تَبَشَّشَ اللَّهُ إِلَيْهِ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ.

رواه ابن خزيمة ١٨٦/١

277. Abu Hurairah رضي الله عنه narrates that Nabi ﷺ said: Whoever has made the *masjid* his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the *masjid* as before, Allâh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

﴿278﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ لِلْمَسَاجِدِ أَوْتَادًا، الْمَلَائِكَةُ جُلَسَاؤُهُمْ، إِنْ غَابُوا يَفْتَقِدُونَهُمْ، وَإِنْ مَرَضُوا عَادُوهُمْ، وَإِنْ كَانُوا فِي حَاجَةٍ أَعَانُوهُمْ وَقَالَ ﷺ: جَلِيسُ الْمَسْجِدِ عَلَى ثَلَاثِ خِصَالٍ: أَخٌ مُسْتَفَادٌ، أَوْ كَلِمَةٌ مُحْكَمَةٌ، أَوْ رَحْمَةٌ مُنْتَظَرَةٌ.

رواه احمد ٤١٨/٢

278. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: The people who frequent the *masjids* are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one, who sits in the *masjid*, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may get benefit in terms of *Deen*, or he hears a word of wisdom, or receives a Mercy from Allāh for which every Muslim waits for. (Musnad Ahmad)

﴿279﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءَ الْمَسَاجِدِ فِي الدُّوَرِ، وَأَنْ تُنْظَفَ وَتُطِيبَ.
رواه ابو داؤد، باب اتخاذ المساجد في الدور، رقم ٤٥٥

279. 'A'ishah Radiyallāhu anha narrates that Rasúlullāh ﷺ ordered us to build *masjids* in various localities, and to clean and perfume them. (Abu Dawúd)

﴿280﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ فَتُوفِّيَتْ فَلَمْ يُؤْذَنْ النَّبِيُّ ﷺ بِدَفْنِهَا، فَقَالَ النَّبِيُّ ﷺ : إِذَا مَاتَ لَكُمْ مَيِّتٌ فَأَذِنُونِي، وَصَلِّيْ عَلَيْهَا، وَقَالَ : إِنِّي رَأَيْتُهَا فِي الْجَنَّةِ لِمَا كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ.

رواه الطبراني في الكبير و رجاله رجال الصحيح، مجمع الزوائد ١١٥/٢

280. Anas رضي الله عنه narrates that there was a woman who used to collect rubbish from the *masjid*. When she died, Nabí ﷺ was not informed of her burial. Rasúlullāh ﷺ said: If a person from amongst you dies then inform me. He then offered *Salā-tul-Janāzah* upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the *masjid*. (Tabarāni, Majma -'uz-Zawāid)

'ILM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLÁH TA'ÁLÁ

'ILM

KNOWLEDGE

In order to benefit directly from Allāh Ta 'ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh ﷺ, to acquire the knowledge revealed by Allāh Ta 'ālā, that is to precisely ascertain what Allāh Ta'ālā wants of me, in each and every situation

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى ﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [البقرة ١٥١]

Allāh ﷻ says: (Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our

revelations and purifies you, and teaches you the Book (AlQur'ān) and wisdom (the Prophet's *Sunnah*), and teaches you (beneficial things) that which you knew not. (Al-Baqarah:151)

وَقَالَ تَعَالَى: ﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾
[النساء: ١١٣]

Allāh ﷻ said to His Prophet ﷺ: Allāh reveals to you the Book (AlQur'ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. (An-Nisā: 113)

وَقَالَ تَعَالَى: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾
[طه: ١١٤]

Allāh ﷻ said to His Prophet ﷺ: And say: My *Rabb!* Enhance my knowledge. (Tā Hā: 114)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾
[النمل: ١٥]

Allāh ﷻ says: And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves! (An-Naml: 15)

وَقَالَ تَعَالَى: ﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعُلَمَاءُ﴾

[العنكبوت: ٤٣]

Allāh ﷻ says: And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). (Al-Ankabūt: 43)

وَقَالَ تَعَالَى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾
[فاطر: ٢٨]

Allāh ﷻ says: Only the '*Ulamā* (scholars with knowledge of Allāh's greatness) amongst His slaves truly fear Allāh. (Fātir: 28)

وَقَالَ تَعَالَى: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾
[الزمر: ٩]

Allāh ﷻ said to His Prophet ﷺ: Say (to them): Can those who have knowledge(of *Deen*) and those who do not have knowledge

(of Deen) be equal?

(Az-Zumar: 9)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾
[المجادلة: ١١]

Allāh ﷻ says: O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge(of Deen). And Allāh is Well-Aware of what you do. (Al-Mujadilah: 11)

وَقَالَ تَعَالَى: ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

[البقرة: ٤٢]

Allāh ﷻ says: And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh). (Al-Baqarah: 42)

وَقَالَ تَعَالَى: ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ
أَفَلَا تَعْقِلُونَ﴾

[البقرة: ٤٤]

Allāh ﷻ says: Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason? (Al-Baqarah: 44)

وَقَالَ تَعَالَى: ﴿وَمَا أَرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُمْ عَنْهُ﴾

[هود: ٨٨]

Allāh ﷻ says: (Shu'aib عليه السلام told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do. (Hūd:88)

AHÁDÍTH

﴿ ١ ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ الْمَاءَ، فَتَفَعَّ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

رواه البخارى، باب فضل من علم و علم، رقم: ٧٩

1. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part, which was a hard plain; it neither held the water nor sprouted grass. (Likewise there are three types of persons). For example: The one who acquires understanding of *Deen* of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh's guidance with which I have been sent. (Bukhārī)

﴿ ٢ ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى تعليم القرآن، رقم: ٢٩٠٧

2. 'Uthmān ibne-'Affān رضي الله عنه narrates that Rasūlullāh ﷺ said: The best among you is he who learns the Qur'ān and teaches it.

(Tirmidhi)

﴿ 3 ﴾ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ أَلَيْسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَيْهِ خُلَّتَانِ لَا يَقُومُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ بِمَا كُسِينَا هَذَا؟ فَيَقَالُ بِأَخَذِ وَلَدِكُمَا الْقُرْآنَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي

٥٦٨/١

3. Buraidah Al-Aslamí رضي الله عنه narrates that Rasúlullāh ﷺ said: He who recites the Qur'ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of *Núr* (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son's acquiring Qur'ān.

(Mustadrak Hākim)

﴿ 4 ﴾ عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا.

رواه ابو داود، باب في ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu'ādh Al-Juhaní رضي الله عنه narrates that Rasúlullāh ﷺ said: He who recites the Qur'ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it?

(Abu Dāwūd)

﴿ 5 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُؤْخَى إِلَيْهِ، لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ مَنْ وَجَدَ، وَلَا يَجْهَلَ مَعَ مَنْ جَهِلَ، وَفِي جَوْفِهِ كَلَامُ اللَّهِ.

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٣٥٢/٢

5. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who recites the Qur'ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed

with the Qur'ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart.

(Mustadrak Hakim, Targhib)

﴿ 6 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللَّهِ عَلَى ابْنِ آدَمَ.

رواه الحافظ أبو بكر الخطيب في تاريخه باسناد حسن، الترغيب ١٠٣/١

6. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh's evidence against the son of Adam.

(Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

﴿ 7 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُو كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ! نَحِبُّ ذَلِكَ قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرَ لَهُ، مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرَ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعَ خَيْرَ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَغْدَادٍ هُنَّ مِنَ الْإِبِلِ؟

رواه مسلم، باب فضل قراءة القرآن..... رقم: ١٨٧٣

7. 'Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buthān or Al-'Aqīq (the markets of Madīna Munawwarah) and bring two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlullāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels.

(Muslim)

Note: This *Hadīth* explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

﴿ 8 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي.

(الحديث) رواه البخارى، باب من يرد الله به خيرا - رقم: ٧١

8. Mu'āwiyah رضي الله عنه narrates: I heard Nabī ﷺ saying: The one for whom Allāh intends good, He guides him towards the understanding of *Deen*. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the *Hadīth* means that Rasūlullāh ﷺ came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in, acting upon it. (Mirqat)

﴿ 9 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: اَللّٰهُمَّ عَلِّمَهُ الْكِتَابَ . رواه البخارى، باب قول النبي ﷺ اللهم علمه الكتاب، رقم: ٧٥

9. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

﴿ 10 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيُظْهَرَ الزِّنَا.

رواه البخارى، باب رفع العلم وظهور الجهل، رقم: ٨٠

10. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of *Deen*) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)

﴿ 11 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَا أَنَا

فَضَلْنِي يَغْنِي عُمَرَ قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: الْعِلْمُ.

رواه البخارى، باب اللبن، رقم: ٧٠٠٦

11. 'Abdullāh ibne 'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The Sahabah Radiyallāhu 'anhum asked: So, what is your interpretation about the dream, O Rasūlullāh? He said: Knowledge. (It means 'Umar ﷺ will receive an ample portion of the knowledge of Rasūlullāh ﷺ). (Bukhārī)

﴿ 12 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ، حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ.

رواه الترمذى و قال: هذا حديث حسن غريب، باب ماجاء فى فضل الفقه على العبادة، رقم: ٢٦٨٦

12. Abu Sa'īd Al-Khudrī ﷺ narrates that Rasūlullāh ﷺ said: A believer's thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

﴿ 13 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذَرٍّ! لَأَنْ تَغْدُو فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَ لَأَنْ تَغْدُو فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ.

رواه ابن ماجه، باب فضل من تعلم القرآن وعلمه، رقم: ٢١٩

13. Abu Dhar ﷺ narrates that Rasūlullāh ﷺ told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred Rak'āt of Salāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rak'āt of Nafl Salāt. (Ibne-Mājah)

﴿ 14 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا، لَمْ يَأْتِهِ إِلَّا لِيُخَيَّرَ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعٍ غَيْرِهِ.

رواه ابن ماجه، باب فضل العلماء، رقم: ٢٢٧

14. Abu Hurairah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: He who comes to my *Masjid* (*Masjid-un-Nabwī*) with no other intention but to learn or teach a good deed is like a *Mujāhid* in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this *Hadīth* is valid for all *masjids*, as all *masjids* are subsidiaries of *Masjid-un-Nabwī*. (Ibne-Hibbān)

﴿ 15 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقًا إِذَا فَقَّهُوا. رواه ابن حبان، قال المحقق: اسناده صحيح على شرط مسلم ٢٩٤/١

15. Abu Hurairah رضي الله عنه narrates: I heard Abul Qāsim (Rasúlullāh) ﷺ saying: The best amongst you are those who are best in conduct provided they have an understanding of *Deen*. (Ibne-Hibbān)

﴿ 16 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، فَيَخَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا.

(الحديث) رواه احمد ٥٣٩/٢

16. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Nabí ﷺ said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islam) are also better after accepting Islam provided they have understanding of *Deen* (Islam). (Musnad Ahmad)

Note: In this *Hadīth* men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear

that value which he would gain once he has embraced Islam and acquires the knowledge of *Deen*.

(Mazāhir-e- Haque)

﴿ 17 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا، أَوْ يُعَلِّمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًا حَجَّتَهُ.

رواه الطبرانی فی الكبير ورجاله موثقون كلهم، مجمع الزوائد ۱/ ۳۲۹

17. Abu Umāmah رضی اللہ عنہ narrates that Nabí ﷺ said: He who goes to the *masjid*, not desiring anything other than learning or teaching something good, his reward is like that of a *Hajj* who performs a complete *Hajj*.
(Tabarānī, Majmauz-Zawāid)

﴿ 18 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلِّمُوا وَيَسِّرُوا وَلَا تَعْسِرُوا.

(الحديث) رواه احمد ۱/ ۲۸۳

18. Ibne-'Abās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Teach people (*Deen*), and be lenient with them and do not be stern with them.
(Musnad Ahmad)

﴿ 19 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِسُوقِ الْمَدِينَةِ فَوَقَفَ عَلَيْهَا وَقَالَ: يَا أَهْلَ السُّوقِ مَا أَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَاكَ يَا أَبَاهُ هُرَيْرَةَ؟ قَالَ: ذَاكَ مِيرَاثُ رَسُولِ اللَّهِ ﷺ يُقَسَّمُ، وَأَنْتُمْ هَهُنَا، أَلَا تَذْهَبُونَ فَتَأْخُذُونَ نَصِيبَكُمْ مِنْهُ؟ قَالُوا: وَآيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوا سِرَاعًا، وَوَقَفَ أَبُو هُرَيْرَةَ لَهُمْ حَتَّى رَجَعُوا، فَقَالَ لَهُمْ: مَا كُنْتُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ! فَقَدْ أَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرَفِيهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلَى إِرَائِنَا قَوْمًا يُصَلُّونَ، وَقَوْمًا يَقْرَأُونَ الْقُرْآنَ، وَقَوْمًا يَتَذَكَّرُونَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَيَحْكُمُ فَذَاكَ مِيرَاثُ مُحَمَّدٍ ﷺ.

رواه الطبرانی فی الاوسط وامتاده حسن، مجمع الزوائد ۱/ ۳۳۱

19. Abu Hurairah رضی اللہ عنہ while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh ﷺ is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed? He replied: In the

masjid. So they rushed towards the *masjid*. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the *masjid*, entered it, and saw nothing being distributed. Abu Hurairah رضي الله عنه asked: Did you not see anyone in the *masjid*? They replied: Yes! verily We saw some people performing *Salāt*, and some reciting the Qur'ān and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muhammad صلى الله عليه وسلم.

(Tabarānī, Majma- 'uz-Zawāid)

﴿ 20 ﴾ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَّهَهُ فِي الدِّينِ، وَالْهَمَّهُ رُشْدَهُ.

رواه البزار والطبراني في الكبير ورجالهم موثقون، مجمع الزوائد ١/٣٢٧

20. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said: When Allāh intends to endow His slave a good, He gives him understanding of *Deen* and inspires him with proper guidance.

(Bazzār, Tabarani, Majma- 'uz-Zawāid)

﴿ 21 ﴾ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اِثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَّفا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: أَلَا أُخْبِرُكُمْ عَلَى النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَاعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ.

رواه البخاري، باب من قعد حيث ينتهي به المجلس رقم: ٦٦

21. Abu Wāqid Al-Laithī رضي الله عنه narrates that once Rasūlullāh صلى الله عليه وسلم was sitting in the *masjid*, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh صلى الله عليه وسلم, and one amongst them left. These two men stood near Rasūlullāh صلى الله عليه وسلم; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh صلى الله عليه وسلم said: Should I not inform you about these

three persons? One of them came closer to Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

﴿ 22 ﴾ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَأْتِيكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاؤُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا قَالَ: فَكَانَ أَبُو سَعِيدٍ إِذَا رَأَا قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ.

رواه الترمذی، باب ماجاء فی الاستیصاء.....، رقم: ۲۶۵۱

22. Abu Hārūn Al-'Abdī Rahimahullāh reports from Abu Sa'īd AlKhudrī ؓ, who narrates that Rasūlullāh ﷺ said: People from the East will come to you to seek knowledge of *Deen*, and when they come to you, treat them well. Abu Hārūn 'Abdī, says: Whenever Abu Sa'īd would see us, he would say: Welcome to those about whom Rasūlullāh ﷺ advised us. (Tirmidhī)

﴿ 23 ﴾ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَأَذْرَكَهُ كَتَبَ اللَّهُ لَهُ كِفْلَيْنِ مِنَ الْآجِرِ، وَمَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كَتَبَ اللَّهُ لَهُ كِفْلًا مِنَ الْآجِرِ.

رواه الطبرانی فی الكبير ورجاله موثقون، مجمع الزوائد ۱/ ۳۳۰

23. Wāthilah ibnil-Asqa' ؓ narrates that Rasūlullāh ﷺ said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī. Majma-uz-Zawāid)

﴿ 24 ﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ مُتَّكِئٌ عَلَى بُرْدٍ لَهُ أَحْمَرٌ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ أَطْلُبُ الْعِلْمَ، فَقَالَ: مَرْحَبًا بِطَالِبِ الْعِلْمِ، إِنَّ طَالِبَ الْعِلْمِ لَتَحْفُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ

بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ.

رواه الطبرانی فی الكبير ورجاله رجال الصحيح، مجمع الزوائد ۱/ ۳۴۳

24. Safwān ibne-'Assāl Al-Murādī ؓ narrates: I went to Nabi ﷺ, he was in the *masjid*, reclining on his red striped sheet. I said:

O Rasúlullāh! I have come to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarāni, Majma-uz-Zawāid)

﴿ 25 ﴾ عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ عَزَّ وَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلَى كُرْسِيِّهِ لِفَضْلِ عِبَادِهِ: إِنِّي لَمْ أَجْعَلْ عِلْمِي وَحِلْمِي فِيكُمْ إِلَّا وَ أَنَا أُرِيدُ أَنْ أَغْفِرَ لَكُمْ عَلَى مَا كَانَتْ فِيكُمْ وَلَا أَبَالِي.

رواه الطبراني في الكبير ورواه ثقات، الترغيب ١٠١/١

25. Tha'labah ibn al-Hakam As-Sahābī رضي الله عنه narrates that Rasúlullāh ﷺ said: Allāh ﷻ when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarāni, Targhib)

﴿ 26 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ، وَالْجِبْتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.

رواه ابو داود، باب في فضل العلم، رقم: ٣٦٤١

26. Abu Dardā رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Áalim (Islamic Scholar). Verily, the eminence of an 'Áalim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulamā are heirs of the prophets. And verily, the

prophets did not leave behind as inheritance any Dinār or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

﴿ 27 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَوْتُ الْعَالِمِ مُصِيبَةٌ لَا تُجْبَرُ وَثُلْمَةٌ لَا تُسَدُّ وَهُوَ نَجْمٌ طُمِسَ، مَوْتُ قَبِيلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٢٦٤/٢

27. Abu Dardā' رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: The death of an 'Āalim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an 'Āalim. (Baihaqī)

﴿ 28 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتْ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهَدَاةُ. رواه أحمد ١٥٧/٣

28. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, the example of the 'Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

Note: This refers to the absence of 'Ulamā, which invariably leads to the straying of mankind from the straight path.

﴿ 29 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ. رواه الترمذی و قال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: One Faqīh (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaitān to deceive a thousand 'Abid (devout worshippers) than to deceive an 'Āalim who has a thorough knowledge of Deen.

﴿ 30 ﴾ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَاكُمْ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْحَوْتُ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ.

وقال: هذا حديث حسن غريب صحيح، باب ما جاء في فضل الفقه على العبادة، رقم: ٢٦٨٥

30. Abu Umāmah Al-Bāhilī رضي الله عنه narrates that two men were mentioned to Rasūlullāh ﷺ, one of them learned and the other devout worshipper. Rasūlullāh ﷺ said: The superiority of an 'Áalim over an 'Ábid is like that of mine over the least amongst you. Then Rasūlullāh ﷺ said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhī)

﴿ 31 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ وَمَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب منه حديث ان الدنيا ملعونة، رقم: ٢٣٢٢

31. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh. And that which brings one closer to Allāh, an 'Áalim or a seeker of knowledge of Deen.

(Tirmidhī)

﴿ 32 ﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أُغْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةُ أَنْ تُبْغِضَ الْعِلْمَ وَأَهْلَهُ

رواه الطبرانی في الثلاثة والبرار ورجاله موثقون، مجمع الزوائد ١/ ٣٢٨

32. Abu Bakrah رضي الله عنه narrates: I heard Nabī ﷺ saying: You should become either (1) an 'Áalim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it.

(Tabrāni, Bazzār, Majma-'uz-Zawā'id)

﴿ 33 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

رواه البخارى، باب انفاق المال فى حقه، رقم: ١٤٠٩

33. Ibne-Mas'ūd رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others.

(Bukhārī)

﴿ 34 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَقَالَ: صَدَقْتَ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُيُوتِ، قَالَ: ثُمَّ انْطَلِقْ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ، اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ، آتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ.

رواه مسلم، باب بيان الايمان والاسلام.....: رقم ٩٣

34. 'Umar ibn al-Khattab رضي الله عنه narrates that one day while we were sitting with Rasūlullāh ﷺ, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognized him. Sitting down close to Rasūlullāh ﷺ, resting his knees against his and placing his palms

on his own thighs, he said: O Muhammad! Tell me about Islam. Rasúlullāh ﷺ replied: Islam is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish *Salāt*, to pay *Zakāt*, to fast in Ramadan, and to perform *Hajj* to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. 'Umar ؓ said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about *Ímān* (faith)? Rasúlullāh ﷺ said: *Ímān* is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about *Ihsān* Rasúlullāh ﷺ said: *Ihsān* is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasúlullāh ﷺ replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasúlullāh ﷺ said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar ؓ said: Then he went away and I stayed for a while. Then, Rasúlullāh ﷺ asked: O 'Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibrāil, who came to teach you your *Deen* (Islām).

(Muslim)

Note: In *Hadíth*, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maidservant. This is why Rasúlullāh ﷺ has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it.

(Ma'āriful Hadith)

﴿ 35 ﴾ عَنْ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ، أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ هَذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كَفَضْلِي عَلَى أَذْنَاكُمْ رَجُلًا.

رواه الدارمي ١٠٩/١

35. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ was asked about two men from the Bani Isrā'īl as to which of them was superior. One of them was an 'Āalim, who observed the obligatory Salāt, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasūlullāh ﷺ replied: The superiority of that 'Āalim who observed the obligatory Salāt then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you.

(Sunan-ud-dārmī)

﴿ 36 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْقَرَائِصَ وَعَلِّمُوهَا النَّاسَ فَإِنِّي أَمْرٌ مَقْبُوضٌ وَإِنَّ الْعِلْمَ سَيَقْبِضُ حَتَّى يَخْتَلِفَ الرَّجُلَانِ فِي الْقَرِيبَةِ لَا يَجِدَانِ مَنْ يُخْبِرُهُمَا بِهَا.

رواه البيهقي في شعب الإيمان ٢٥٥/٢

36. Abdullāh narrates that Rasūlullāh ﷺ said: Learn the Qur'ān and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it.

(Baihaqī)

﴿ 37 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبِضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ.

(الحديث) رواه أحمد ٢٦٦/٥

37. Abu Umāmah Al-Bāhilī narrates that Rasūlullāh ﷺ said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated.

(Musnad Ahmad)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا يُلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَلَدًا صَالِحًا تَرَكَهُ، وَمُضْحَقًا وَرَثَتَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يُلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه، باب ثواب معلم الناس الخير، رقم: ٢٤٢

38. Abu Hurairah رضي الله عنه narrates that Rasûlullāh ﷺ said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i). Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur'ān which he left as an inheritance (iv) a *masjid* which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

﴿ 39 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهَمَ. (الحديث)، رواه البخارى، باب من اعاد الحديث.....رقم: ٩٥

39. Anas رضي الله عنه says about Nabí ﷺ that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

﴿ 40 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا. رواه البخارى، باب كيف يقبض العلم؟ رقم: ١٠٠

40. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasûlullāh ﷺ said: Allāh will not take away knowledge of *Deen* from people at once, but will withdraw knowledge by the death of 'Ulamā until no 'Āalim will be left, people will take ignorant men as their leaders. They will be asked question relating to *Deen* and they will give verdict without knowledge. They being astray will lead others astray. (Bukhārī)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَبْغِضُ كُلَّ

جَعْظَرِي جَوَاطِ سَخَابٍ بِالْأَسْوَاقِ، جِيفَةً بِاللَّيْلِ، حِمَارٍ بِالنَّهَارِ، عَالِمٍ بِأَمْرِ الدُّنْيَا، جَاهِلٍ بِأَمْرِ الْآخِرَةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح على شرط مسلم ٢٧٤/١

41. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh hates every harsh man, who eats excessively, shouts in the bazār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Hibban)

﴿ 42 ﴾ عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسِيَ أَوَّلَهُ آخِرُهُ فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا، قَالَ: اتَّقِ اللَّهَ فِيمَا تَعْلَمُ.

رواه الترمذی و قال: هذا حديث ليس اسناده بمتصل وهو

عندی مرسل، باب ماجاء فی فضل الفقه علی العبادة، رقم: ٢٦٨٣

42. Yazīd ibne-Salama Al-Ju'fi رضي الله عنه narrates: I said: O Rasūlullāh! I have heard many *Ahādith* from you; I fear that recent *Ahādith* may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhi)

﴿ 43 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَعْلَمُوا الْعِلْمَ لُتَبَاهُوا بِهِ الْعُلَمَاءَ وَلَا تُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَلِكَ، فَالنَّارُ النَّارُ.

رواه ابن ماجه، باب الانتفاع بالعلم والعمل به، رقم: ٢٥٤

43. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do not acquire knowledge of *Deen* for showing superiority over '*Ulamā* and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Majāh)

Note: Acquiring knowledge of *Deen* is not to be used for diverting the attention of people towards one's self.

﴿ 44 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ. رواه ابوداؤد، باب كراهية منع العلم، رقم: ٣٦٥٨

44. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who

is asked something about knowledge (of *Deen*) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwūd)

﴿ 45 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهِ كَمَثَلِ الَّذِي يَكْنِزُ الْكَنْزَ ثُمَّ لَا يُنْفِقُ مِنْهُ.

رواه الطبراني في الأوسط وفي استاده ابن لهيعة، الترغيب ١٢٢/١

45. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of the person who acquires knowledge of *Deen* and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it.

(Tabarānī, Targhīb)

﴿ 46 ﴾ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اَللّٰهُمَّ! اِنِّىْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

(وهو قطعة من الحديث) رواه مسلم، باب فى الادعية، رقم: ٦٩٠٦

46. Zaid ibne-Arqam رضي الله عنه narrates that Rasūlullāh ﷺ used to invoke: OAllāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted. (Muslim)

﴿ 47 ﴾ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسَالَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَ عَنْ عِلْمِهِ فِيمَا فَعَلَ، وَ عَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ جِسْمِهِ فِيمَا أَبْلَاهُ.

رواه الترمذى و قال : هذا حديث حسن صحيح، باب فى القيامة، رقم: ٢٤١٧

47. Abu Barzah Aslamī رضي الله عنه narrates that Rasūlullāh ﷺ said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of *Deen*, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Tirmidhī)

﴿ 48 ﴾ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنْ رَسُولِ

اللَّهُ عَلَيْهِ السَّلَامُ قَالَ: مَثَلُ الَّذِي يَعْلَمُ النَّاسَ الْخَيْرَ وَيَنْسِي نَفْسَهُ كَمَثَلِ السِّرَاجِ يُضِيءُ لِلنَّاسِ وَيَحْرَقُ نَفْسَهُ. رواه الطبراني في الكبير و اسناده حسن ان شاء الله تعالى، الترغيب ١٢٦/١

48. Jundub ibne-'Abdullāh Al-Azdi رضي الله عنه a sahābi of Nabi ﷺ narrates that Rasūlullāh ﷺ said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarāni, Targhib)

﴿ 49 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَبُّ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ، وَمَنْ لَمْ يَنْفَعُهُ عِلْمُهُ ضَرَّهُ جَهْلُهُ، إِقْرَأِ الْقُرْآنَ مَا نَهَاكَ، فَإِنْ لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُهُ. رواه الطبراني في الكبير وفيه شهر بن حوشب وهو ضعيف وقد وثق، مجمع الزوائد ٤٤٠/١

49. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Some people having knowledge of *Deen*, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qur'ān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur'ān. (Tabarāni, Majma- 'uz-Zawāid)

﴿ 50 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ لَيْلَةً بِمَكَّةَ مِنَ اللَّيْلِ فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتُ؟ ثَلَاثَ مَرَّاتٍ، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَوَّاهًا، فَقَالَ اللَّهُمَّ نَعَمْ، وَحَرَضْتُ وَجَهَدْتُ وَنَصَحْتُ، فَقَالَ: لِيُظْهَرَ الْإِيمَانُ حَتَّى يَرُدَّ الْكُفْرُ إِلَى مَوَاطِنِهِ، وَلِتُخَاصَنَ الْبَحَارُ بِالْإِسْلَامِ، وَلِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَعَلَّمُونَ فِيهِ الْقُرْآنَ يَتَعَلَّمُونَهُ وَيَقْرُونَهُ وَيَقُولُونَ: قَدْ قَرَأْنَا وَعَلِمْنَا، فَمَنْ ذَا الَّذِي هُوَ خَيْرٌ مِنَّا؟ (ثُمَّ قَالَ لِأَصْحَابِهِ) فَهَلْ فِي أُولَئِكَ مِنْ خَيْرٍ؟ قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ أُولَئِكَ؟ قَالَ أُولَئِكَ مِنْكُمْ وَأُولَئِكَ وَقُودُ النَّارِ.

رواه الطبراني في الكبير ورجاله ثقات إلا أن هند بنت الحارث الخثعمية التابعة لم أرمن وثقها ولا جرحها، مجمع الزوائد ١٩١/١ طبع مؤسسة المعارف، بيروت و هند مقبولة - تقريب التهذيب

50. 'Abdullāh Ibne-'Abbas Radiyallāhu 'anhuma that one night Rasūlullāh ﷺ stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? 'Umar Ibnul Khattāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you

witness You (O Rasúlullāh) have strongly motivated, striven hard and sincerely advised. He said: *Īmān* will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islam. And a time will certainly come, when people will learn the Qur'ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasúlullāh ﷺ told his Sahaba): Can there be any good in them? The Sahaba asked: O Rasúlullāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire!

(Tabarani, Majma-uz-Zawāid)

﴿ 51 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ نَتَذَاكَرُ يَنْزِعُ هَذَا بَايَةً وَيَنْزِعُ هَذَا بَايَةً فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: يَا هَؤُلَاءِ بِهَذَا بُعِثْتُمْ أَمْ بِهَذَا أُمِرْتُمْ؟ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

رواه الطبرانی فی الاوسط ورجاله ثقات اثبات، مجمع الزوائد ۳۸۹/۱

51. Anas رضی اللہ عنہ narrates that we were sitting by the door of Rasúlullāh ﷺ, and were discussing. One man was arguing and quoting one verse of the Qur'ān, and the other quoting another verse. At this, Rasúlullāh ﷺ came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another's necks!

(Tabarani, Majma- 'uz-Zawāid)

﴿ 52 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: إِنَّمَا الْأُمُورُ ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ غِيٌّ فَاجْتَنِبْهُ، وَأَمْرٌ اخْتَلَفَ فِيهِ فَرُدَّهُ إِلَى عَالِمِهِ.

رواه الطبرانی فی الكبير ورجاله موثقون، مجمع الزوائد ۳۹۰/۱

52. 'Abdullah ibne-'Abbās Radiyallāhu 'anhuma narrates from Nabí ﷺ that 'Isā Ibne-Marym عليه السلام said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so follow it; a matter which is disputable, so refer it to an 'Áalim who is knowledgeable about it.

(Tabarani, Majma- 'uz-Ziwāid)

﴿ 53 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذی وقال: هذا حديث حسن باب ما جاء في الذي يفسر القرآن برأيه رقم: ۲۹۵۱

53. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Avoid relating a *Hadīth* from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhī)

﴿ 54 ﴾ عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ.

رواه ابو داؤد، باب الكلام في كتاب الله بلا علم رقم: ۳۶۵۲

54. Jundub رضي الله عنه narrates that Rasūlullāh ﷺ said: He who interprets the Qur'ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwūd)

Note: This means, that if someone interprets the Qur'ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet's *Ahādith* and nor to the 'Ulamā of this *Ummah*.

(Mazāhir-e-Haque)

TO BE INSPIRED BY THE QUR'ÁN AND HADÍTH

VERSES OF QUR'ÁN

قَالَ تَعَالَى: ﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾
[المائدة: ٨٣]

Allāh ﷻ said to His Prophet ﷺ: When they listen to that which has been revealed to the Messenger; you see their eyes overflow with tears, because of their recognition of the Truth (in the Qur'ān).
(Al-Mā'idah: 83)

وَقَالَ تَعَالَى: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

[الاعراف: ٢٠٤]

Allāh ﷻ says: And when the Qur'ān is recited, give ear to it and pay heed, so that you may obtain Mercy.
(Al-A'rāf: 204)

وَقَالَ تَعَالَى: ﴿قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُخْبِرَكَ مِنْهُ
ذِكْرًا﴾

[الكهف: ٧٠]

Allāh ﷻ says: He (Allah's favoured bondsman) said (to Músa عليه السلام): Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of it to you.
(Al-Kahf: 70)

وَقَالَ تَعَالَى: ﴿فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ
الَّذِينَ هَذَا هُمْ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾
[الزمر: ١٨، ١٧]

Allāh ﷻ said to His Prophet ﷺ: Therefore give glad tidings to (those of) my servants who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding.

(Az-Zumar: 17-18)

وَقَالَ تَعَالَى: ﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ﴾ [الزمر: ٢٣]

Allāh ﷻ says: Allah has revealed the best of all teachings, a book (Qur'ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their *Rabb*, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh.

(Az-Zumar: 23)

AHÁDÍTH

﴿55﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: اقْرَأْ عَلَيَّ، قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: أَمْسِكْ، فَإِذَا عَيْنَاهُ تَذَرِفَانِ-

رواه البخارى، باب فكيف إذا جئنا من كل أمة بشهيد..... الآية، رقم: ٤٥٨٢

55. 'Abdullāh ibne-Mas'ūd رضى الله عنه narrates that Rasúlullāh ﷺ asked me to recite the Qur'ān; I submitted: Shall I recite the Qur'ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him *Súrah* An-Nisa. When I came to the Verse:

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muhammad, a witness against these people i.e. your *Ummah*.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

﴿ 56 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَتْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ.

رواه البخارى، باب قول الله تعالى ولا تنفع الشفاعة عنده الا لمن اذن لها الآية، رقم: ٧٤٨١

56. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When Allāh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh sounds to them like the chiming of a chain on a smooth rock. When their hearts are relieved from fear, they ask one another: What did your *Rabb* say? They say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhārī)

﴿ 57 ﴾ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَحِمَهُ اللَّهُ قَالَ: التَّقَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَابْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى الْمَرْوَةِ فَتَحَدَّثَا ثُمَّ مَضَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَبَقِيَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَتَكَبَّرُ فَقَالَ لَهُ رَجُلٌ: مَا يَتَكَبَّرُ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: هَذَا. يَعْنِي عَبْدُ اللَّهِ بْنُ عُمَرَ. زَعَمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبَرٍ كَبَّهُ اللَّهُ لَوَجْهِهِ فِي النَّارِ.

رواه احمد و الطبراني في الكبير و رجاله رجال الصحيح ، مجمع الزوائد ٢٨٢/١

57. Abu Salama ibne-'Abdur Rahmān ibne-'Auf Rahimahullāh narrates that 'Abdullāh ibne-'Umar and 'Abdullāh ibne-'Amr ibni'l'Ās Radiyallāhu 'anhum met each other at Marwah (Mount). Both of them talked to each other for sometime. Then 'Abdullāh ibne-'Amr left, and 'Abdullāh ibne-'Umar remained there weeping. A man asked him: What has made you weep? O Abu 'Abdur Rahman! Ibn 'Umar said: This man 'Abdullāh ibn 'Amr has just told me that he heard Rasūlullāh ﷺ saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawā'id)

DHIKR REMEMBRANCE OF ALLAH TA'ALA

Fulfilling the Commandments of Allāh Ta 'ālā With the complete attention that Allah Ta 'ālā is in front of me and seeing me

VIRTUES OF AL-QUR'AN

VERSES C F QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ لَا وَهْدَى وَرَحْمَةً لِّلْمُؤْمِنِينَ ۝ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾
[يونس: ٥٧، ٥٨]

Allāh ﷻ says: O mankind! There has come to you a heart rending advise from your Sustainer (The Qur'ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur'ān); therein let them rejoice. That is better than what (the wealth) they amass. (Yūnus:57-58)

وَقَالَ تَعَالَى: ﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِّلْمُسْلِمِينَ﴾
[النحل: ١٠٢]

Allāh ﷻ said to His Prophet ﷺ: Say: The Holy Spirit (Jibrāil) has revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).

(An-Nahl: 102)

وَقَالَ تَعَالَى: ﴿وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

[الاسراء: ٨٢]

Allāh ﷻ says: And We reveal of the Qur'ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.

(Al-Isrā': 82)

وَقَالَ تَعَالَى: ﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ﴾

[العنكبوت: ٤٥]

Allāh ﷻ said to His Prophet ﷺ: Recite that which has been revealed upon you of the Book (Qur'ān).

(Al-Ankabūt: 45)

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ﴾

[فاطر: ٢٩]

Allāh ﷻ says: Verily! Those who recite the Book of Allāh, and establish *Salāt*, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail.

(Fātir: 29)

وَقَالَ تَعَالَى: ﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ۚ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۚ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ﴾

[الواقعه: ٧٥-٨١]

Allāh ﷻ says: Nay, I swear by the settings of the stars. And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honorable recitation (the noble Qur'ān). In a Book well guarded. Which none can touch but the purified. A revelation from the Sustainer of the Worlds. Is it this Statement that you consider unimportant?

(Al-Wāqī'ah: 75-81)

وَقَالَ تَعَالَى: ﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾
[الحشر: ٢١]

Allāh ﷻ says: (The grandeur of the Qur'ān is such that) Had We sent down the Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (Alas, hard hearted man is not affected by the words of the Qur'ān). (Al-Hashr: 21)

AHĀDĪTH

﴿58﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦

58. Abu Sa'īd رضي الله عنه reports that Rasūlullāh ﷺ narrated in a *Hadīth Qudsī* that *Rabb Tabāraka wa Ta'ālā*, says: He who is unable to do my *Dhikr* and make supplications because of pre-occupation with the Qur'ān, I grant him better than what is given to the supplications. The Excellence of Allāh's words (Al-Qur'ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

﴿59﴾ عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَغْنَى الْقُرْآنَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد لم يخرجاه ووافقه الذهبي ٥٥٥/١

59. Abu Dhar Ghaffārī رضي الله عنه narrates that Rasūlullāh ﷺ said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur'ān. (Mustadrak Hākīm)

﴿60﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشَفَّعٌ وَمَا جِلُّ مُصَدَّقٍ مِّنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ:

رواه ابن حبان، قال المحقق اسناده جيد ٣٣١/١

60. Jābir رضي الله عنه narrates that Nabí ﷺ said: The Qur'ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire.

(Ibne-Hibbān)

Note: "Qur'ān is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allāh ﷻ, for those who recited and acted upon it and it will demand its rights from those who ignored it.

﴿ 61 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ: أَيْ رَبِّ مَنْعْتُهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنْعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ، قَالَ: فَيُشَفَّعَانِ لَهُ.

رواه احمد والطيبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٤١٩/٣

61. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrated that Rasūlullāh ﷺ said: *Siyām* (Fasting) and the Qur'ān, both will intercede for the slave of Allāh on the Day of Resurrection. *Siyām* will say: O my *Rabb*! I kept him away from food and human desires, so accept my intercession for him. And the Qur'ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Ahmad. Tabrāni, Majma-'uz-Zawāid)

﴿ 62 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ.

رواه مسلم، باب فضل من يقوم بالقرآن.....رقم: ١٨٩٧

62. 'Umar رضي الله عنه narrates that Nabí ﷺ said: Indeed, Allāh elevates through this Book (Al-Qur'ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'ān, Allah ﷻ honors them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

﴿ 63 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (لَا بِنِي ذَرٍّ): عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللَّهِ عَزَّوَجَلَّ فَإِنَّهُ ذِكْرُكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ.

(وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٢٤٢/٤

63. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said (to Abu Dhar): Make the recitation of the Qur'ān and the *Dhikr* of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqi)

﴿ 64 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَ رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ.

رواه مسلم، باب فضل من يقوم بالقرآن، رقم: ١٨٩٤

64. Ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur'ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allah has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

﴿ 65 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ، رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَ طَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَ طَعْمُهَا مُرٌّ.

رواه مسلم، باب فضيلة حافظ القرآن، رقم: ١٨٦٠

65. Abu Mūsā Al-Ash'arí رضي الله عنه narrates that Rasūlullāh ﷺ said: The example of a *Mu'min* who recites the Qur'ān is like the citron, its fragrance is pleasing and its taste is good; and the example of a *Mu'min* who does not recite the Qur'ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'ān is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.

﴿ 66 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ أَلَمْ حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ

رواه الترمذی، و قال: هذا حديث حسن صحيح غريب، باب ماجاء فى من قرأ حرفاً، رقم ۲۹۱۰

66. 'Abdulāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites one letter of the Qur'ān, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that *Alif-Lām-Mīm* is one letter, but that *Alif* is one letter, *Lām* is one letter and *Mīm* is one letter. (Tirmidhī)

﴿ 57 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَاقْرَءُواهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُورٍ مِسْكَ يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُذُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوْكِيَ عَلَى مِسْكِ.

رواه الترمذی و قال: هذا حديث حسن، باب ماجاء فى سورة البقرة وآية الكرسي، رقم: ۲۸۷۶

67. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Learn the Qur'ān and then recite it. For indeed, the likeness of the one who learn the Qur'ān, recited it, and (then) stood up reciting it (in *Tahajjud*), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur'ān and slept at night and did not recite (in *Tahajjud Salāt*), while he had the Qur'ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

﴿ 68 ﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ.

رواه الترمذی و قال: هذا حديث حسن، باب من قرأ القرآن فليسال الله به، رقم: ۲۹۱۷

68. 'Imrān ibne-Husain Radiyallāhu 'anhuma said: I heard Rasūlullāh ﷺ saying: Anyone who recites the Qur'ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur'ān and ask for their reward from people. (Tirmidhī)

﴿ 69 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ، لَيْلَةً، يَقْرَأُ فِي مِرْبَدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَأَ يَحْيَى، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظِّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ السُّرُجِ، عَرَجْتُ فِي الْجَوْ حَتَّى مَا أَرَاهَا، قَالَ: فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأْ ابْنُ حُضَيْرٍ! قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَأَهُ، فَرَأَيْتُ مِثْلَ الظِّلَّةِ، فِيهَا أَمْثَالُ السُّرُجِ، عَرَجْتُ فِي الْجَوْ حَتَّى مَا أَرَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْمِعُ لَكَ، وَلَوْ قَرَأْتَ لَا ضَبْحَ يَرَاهَا النَّاسُ، مَا تَسْتَعِيرُ مِنْهُمْ.

رواه مسلم، باب نزول السكينة لقراءة القرآن، رقم: ١٨٥٩

69. Abu Sa'id Al-Khudri رضي الله عنه narrated that Usaid ibne-Hudair was reciting Qur'an one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid رضي الله عنه says: I feared that the mare might trample my son Yahyā So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh ﷺ in the morning and I said: O Rasūlullāh! Late last night I was reciting (the Qur'an) in my courtyard, when my mare started to shy and move around. Rasūlullāh ﷺ said: You should have kept on reciting, Ibne-Hudair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh ﷺ again said: You should have kept on reciting, Ibne-Hudair! He submitted: So, I kept on reciting, and the mare moved around again. Rasūlullāh ﷺ said: You should have kept on reciting, Ibne-Hudair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh ﷺ said: Those were the angels who came to listen to your

recitation of Qur'ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hidden from the people. (Muslim)

﴿ 70 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَلَسْتُ فِي عِصَابَةٍ مِنْ ضَعْفَاءِ الْمُهَاجِرِينَ، وَإِنْ بَعْضُهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعَرَى، وَقَارِئُ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: مَا كُنْتُمْ تَصْنَعُونَ؟ قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ قَارِئُ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أَمَرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَطَنَا لِيَعْدِلَ بِنَفْسِهِ فِينَا، ثُمَّ قَالَ بِيَدِهِ هَكَذَا، فَتَحَلَّقُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ. قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَبَشِّرُوا بِمَاغْشَرَ صَعَالِكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ، وَذَلِكَ خَمْسُمِائَةِ سَنَةٍ.

رواه ابو داؤد، باب فى القصص، رقم: ٣٦٦٦

70. Abu Sa'id Al-Khudri رضي الله عنه narrated: I was sitting in a group of destitute *Muhājirīn* (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur'ān to us, when Rasūlullāh ﷺ entered and stood (close) by us. At this, the one who was reciting the Qur'ān became silent. Rasūlullāh ﷺ greeted (us) and then said: What were you all doing? We said: O Rasūlullāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh *Ta'ālā*. Rasūlullāh ﷺ said: Praise be to Allāh Who has created in my *Ummah* such a people, with whom I have been ordained to sit. Then Rasūlullāh ﷺ sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing him. (Abu Sa'id says) I noticed that Rasūlullāh ﷺ did not recognize any of them other than me. Rasūlullāh ﷺ said: O Group of destitute *Muhājirīn*, glad tidings for you of a perfect *Nūr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years.

(Abu Dawūd)

﴿ 71 ﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ هَذَا الْقُرْآنَ نَزَلَ بِحُزْنٍ فَإِذَا قَرَأْتُمُوهُ فَابْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا، وَتَغْنُوا بِهِ فَمَنْ لَمْ يَتَغَنَّ بِهِ فَلَيْسَ مِنَّا. رواه ابن ماجه، باب فى حسن الصوت بالقرآن، رقم: ١٣٣٧

71. Sa'ad ibne-Abí Waqqiās ؓ said that he heard Rasúlullāh ﷺ saying: Indeed, this Qur'ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this *Hadīth*; that the one who does not become contented and free from want of what others have, by the blessing of the Qur'ān, in fact has not properly benefited from it and hence is not from us.

﴿ 72 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذِنَ اللَّهُ لَشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ.

رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

72. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'ān in a sweet tone. (Muslim)

﴿ 73 ﴾ عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا. رواه الحاكم ٥٧٥/١

73. Barā ؓ narrates that Rasúlullāh ﷺ said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Hākim)

Note: It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

﴿ 74 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسال الله به، رقم: ٢٩١٩

74. 'Uqbah ibne-Amir رضي الله عنه narrates that he heard Rasúlullāh ﷺ saying: The one who recites the Qur'ān aloud, is like the one who gives *Sadaqah* openly, and the one who recites it quietly, is like the one who gives *Sadaqah* secretly. (Tirmidhī)

Note: It appears from this *Hadīth* that the preference is for reciting the Qur'ān quietly. This is the situation when there is a fear of 'Riyā' (lack of sincerity). If there is no fear of 'Riyā' and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (SharhTibī)

﴿ 75 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى : لَوْ رَأَيْتَنِي وَ أَنَا أَسْتَمِعُ قِرَائَتَكَ الْبَارِحَةَ لَقَدْ أُوتِيتُ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ.

رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٥٢

75. Abu Mūsā رضي الله عنه narrates that Rasúlullāh ﷺ told Abí Mūsā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd عليه السلام vocal gifts. (Muslim)

﴿ 76 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ : يُقَالُ يَغْنَى لِصَاحِبِ الْقُرْآنِ إِفْرًا وَازِقًا وَرَتْلًا كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن،رقم: ٢٩١٤

76. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates from Nabí ﷺ: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhī)

Note: "By the man devoted to the Qur'ān" means a *Hāfiz* of the Qur'ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'ān.

(Sharh Tibi, Mirqat)

﴿ 77 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : الْمَاهِرُ بِالْقُرْآنِ مَعَ

السَّفَرَةُ الْكَرَامُ الْبَرَّةُ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَ يَتَتَعَّعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ.

رواه مسلم، باب فضل العاظم بالقرآن والذي يتتفع فيه، رقم ١٨٦٢

77. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: The one who is proficient in Qur'ān will be in the company of the angels who are scribes, honored and righteous. And the one, who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a *Hāfiz* who may not remember the Qur'ān well; yet he always tries to remember. This also covers that reader of the Qur'ān who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tibi, Mirqāt)

﴿ 78 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ خَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيَقَالُ لَهُ اقْرَأْ وَارْقُ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ان الذي

ليس في جوفه من القرآن كالبيت الخرب، رقم: ٢٩١٥

78. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: The man devoted to the Qur'ān will come on the Day of Resurrection and the Qur'ān will submit to Allāh: O my *Rabb!* Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur'ān will again request: O my *Rabb!* Give him more, then he will be given a complete Robe of Honour. The Qur'ān will again request: O my *Rabb!* Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhi)

﴿ 79 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَسَمِعْتُهُ يَقُولُ: إِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا عَرَفْتُكَ، فَيَقُولُ لَهُ هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا عَرَفْتُكَ، فَيَقُولُ: أَنَا

صَاحِبُ الْقُرْآنِ الَّذِي أَظْمَأَتْكَ فِي الْهَوَاجِرِ وَ أَشْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ
تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَتِهِ فَيُعْطَى الْمُلْكُ بِيَمِينِهِ وَالْخُلْدُ بِشِمَالِهِ وَ يُوضَعُ
عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ: بِمَ كُسِينَا
هَذِهِ؟ فَيُقَالُ: بِأَخْذِ وَلَدِكَمَا الْقُرْآنَ ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَاصْعَدْ فِي دَرَجَةِ الْجَنَّةِ وَ عُرِفَهَا
فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلاً.

رواه احمد، الفتح الرباني، ٦٩/١٨

79. Buraidah رضي الله عنه narrates: I was sitting with Nabī ﷺ and I heard him saying: When the man devoted to the Qur'ān will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur'ān will meet him like a person whose colour has changed due to weakness. The Qur'ān will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'ān will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'ān will say: I am your mate, The Qur'ān, which kept you thirsty at the mid-day's heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son's memorizing of the Qur'ān. And then the man devoted to the Qur'ān will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed, Fatah-ur-Rahānī)

Note: The personification of the Qur'ān as a weak and pale man is in fact a portrait of the man devoted to the Qur'ān. He had become weak because of reciting the Qur'ān at night, and acting upon its commandments during the day.

(Anjahul Hajah)

﴿ 80 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ قَالُوا:
مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

رواه الحاكم، وقال الذهبي: روى من ثلاثة أوجه عن أنس هذا أجودها ٥٥٦/١

80. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed for Allāh, from amongst people are some (like people) of His Household. *Sahābah* asked: O Rasūlullāh! Who are those people? He said: The people of the Qur'ān, they are the Household of Allah and His favored ones. (Mustadrak Hākim)

﴿ 81 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ان الذي ليس في جوفه من القرآن.....رقم: ۲۹۱۳

81. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He in whose heart there is no part of the Qur'ān, is like a deserted house. (Tirmidhi)

﴿ 82 ﴾ عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ يُقْرَأُ الْقُرْآنُ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهُ يَوْمَ الْقِيَامَةِ أَجْذَمًا.

رواه ابوداؤد، باب التشديد فيمن حفظ القرآن.....رقم: ۱۴۷۴

82. Sa'ad ibne- 'Ubādah رضي الله عنه narrates that Rasūlullāh ﷺ said: There is not a person who learns to read the Qur'ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting to the Qur'ān. One of them is that, one is unable to recite despite looking at the pages of the Qur'ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhl-ul-Majhūd. Sharh Sunan Abi Dāwūd Eini)

﴿ 83 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ.

رواه ابوداؤد، باب تحزيب القرآن، رقم: ۱۳۹۴

83. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who recites the complete Qur'ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh ﷺ is for the common Muslims.

as it has been confirmed that some of the *Sahābah* ﷺ completed the recitation of the Qur'ān in even less than three days.

﴿ 84 ﴾ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ وَأُعْطِيتُ مَكَانَ الزَّبُورِ الْهَمِيزَ وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمَثَانِي وَفُضِّلْتُ بِالْمُفَصَّلِ.

رواه أحمد ١٠٧/٤

84. Wāthilah ibn al-Asqa' ﷺ narrates that Nabi ﷺ said: I have been given in place of Tauriat (Torah), Sab'ā (the first seven chapters of the Qur'ān), and I have been given in place of Zabūr, Miyeen (eleven chapters after the first seven), and I have been given in place of Injil (The New Testament), Masāni (twenty chapters after the eighteenth), and I have been given excellence by Mufasssal (the remaining chapters of the Qur'ān). (Musnad Ahmad)

﴿ 85 ﴾ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فِي فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

رواه الدارمي ٥٣٨/٢

85. 'Abdul Malik ibne-'Umar Rahimahullāh narrates that Rasūlullāh ﷺ said: There is a cure for all ailments in *Sūrah Fātihah*, the opening of the Qur'ān. (Sunan Dāramī)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ أَحَدَهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخاري، باب فضل التامين، رقم: ٧٨١

86. Abu Hurairah ﷺ narrates that Rasūlullāh ﷺ said: When anyone of you says *Āmīn* (at the end of reciting *Sūrah Fātihah*), the angels at the same time also say *Āmīn* in the skies. If the former *Āmīn* coincides with the latter, then all his past sins are forgiven. (Bukhārī)

﴿ 87 ﴾ عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يُشَوِّتُ بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ.

(الحديث) رواه مسلم، باب فضل قراءة القرآن و سورة البقرة، رقم: ١٨٧٦

87. Nawwās ibne-Sam'ān Alkalabi ﷺ narrates: I heard Nabi

ﷺ saying: The Qur'ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Súrah* Al-Baqarah and *Āal 'Imrān*. (Muslim)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ.

رواه مسلم، باب استحباب الصلاة النافلة في بيته.....، رقم: ١٨٢٤

88. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with *Salāt* and the recitation of the Qur'ān). Indeed, *Shaitān* runs away from the house in which *Súrah* Al-Baqarah is recited. (Muslim)

﴿ 89 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اقْرَأْ وَالْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، اقْرَأْ وَالزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ، كَانَهُمَا غَمَامَتَانِ، أَوْ كَانَهُمَا غَيَاتَانِ، أَوْ كَانَهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اقْرَأْ وَالسُّورَةَ الْبَقَرَةَ، فَإِنَّ أَخَذَهَا بَرَكَةٌ، وَتَرَكَهَا حَسْرَةٌ، وَلَا يَسْتَطِيعُهَا الْبَاطِلُ، قَالَ مُعَاوِيَةُ: بَلَّغْنِي أَنَّ الْبَاطِلَ السَّحَرَةُ.

رواه مسلم، باب فضل قراءة القرآن و سورة البقرة، رقم: ١٨٧٤

89. Abu Umāmah Al-Bāhili رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Recite the Qur'ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Súrah* Al-Baqarah and *Āal 'Imran* for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Súrah* Al-Baqarah, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu'āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)

﴿ 90 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سُورَةُ الْبَقَرَةِ فِيهَا آيَةٌ سَيِّدَةُ آيِ الْقُرْآنِ لَا تُقْرَأُ فِي بَيْتٍ وَفِيهِ شَيْطَانٌ إِلَّا خَرَجَ مِنْهُ، آيَةُ الْكُرْسِيِّ.

رواه الحاكم وقال: صحيح الاسناد، الترغيب ٣٧٠/٢

90. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ said: There is one verse in *Sûrah Al-Baqarah* that is the chief of all the verses of the Qur'ân. Never is this verse recited in a house in which *Shaitân* is present except that it flees from it. This verse is *Âyatul Kursi* (Mustadrak Hakim. Targhib)

﴿91﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكْوَةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لَا رَفْعَ لَكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَى عِيَالٍ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَ عِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَ سَيَعُودُ فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ "إِنَّهُ سَيَعُودُ" فَرَصَدْتُهُ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَا رَفْعَ لَكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَى عِيَالٍ، لَا أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، شَكَا حَاجَةً شَدِيدَةً وَ عِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَ سَيَعُودُ، فَرَصَدْتُهُ الثَّالِثَةَ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَا رَفْعَ لَكَ إِلَى رَسُولِ اللَّهِ ﷺ وَ هَذَا آخِرُ ثَلَاثِ مَرَّاتٍ إِنَّكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ، قَالَ: دَعْنِي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (البقرة: ٢٥٥) حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَّيْتُ سَبِيلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَ كَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: أَمَا إِنَّهُ قَدْ صَدَقَكَ وَ هُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطَبُ مُذْ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ قَالَ: لَا، قَالَ: ذَاكَ شَيْطَانٌ. رواه البخاري، باب إذا وكل رجلا فترك الركيل شيئا..... رقم: ٢٣١١ وفي رواية الترمذي عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ إِقْرَأْهَا فِي بَيْتِكَ فَلَا يَقْرُبُكَ شَيْطَانٌ وَلَا غَيْرُهُ. رقم: ٢٨٨٠

91. Abu Hurairah رضي الله عنه said: Rasûlullâh ﷺ deputed me for the

safekeeping of the *Zakât* of Ramadân. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasûlullâh ﷺ. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabî ﷺ asked: O Abu Hurairah! What did your prisoner do last night? (Allâh ﷻ informed him of this) I replied: O Rasûlullâh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasûlullâh ﷺ had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasûlullâh ﷺ. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasûlullâh ﷺ said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasûlullâh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasûlullâh ﷺ said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasûlullâh ﷺ, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allah will give you benefit. I asked: What are those? He said: When you go to bed, recite *Âyatul Kursi* all the way till the end of the verse. Allah will appoint a guard for you who will stay with you and no *Shaitan* will come near you till the morning. So I let him go his way. Next morning Rasûlullâh ﷺ asked me what did your prisoner do last night? I answered: O Rasûlullâh! He claimed to teach me some words, by which Allâh will benefit me. So I let him go his way. Rasûlullâh ﷺ said: What are those? He (the prisoner) told me: When you go to bed, recite, *Âyatul Kursi*, from its beginning to the end. Allâh will appoint a guard for you who will stay with you and no *Shaitân* will come near you till the morning. The narrator says the *Sahâbah* were eagerly desirous of all that was good. Nabî ﷺ said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with

whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasúlullāh ﷺ said: That was *Shaitān*

(Bukhārī)

According to what was narrated by Abu Ayyúb Al-Ansārī رضي الله عنه. *Shaitān* said: You should recite *Áyatul Kursí* in your house, as no *Shaitān*, or anyone else will ever come to you. (Tirmidhī)

﴿92﴾ عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: وَاللَّهِ! لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ - رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٥ وفي رواية: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ تَقْدِسُ الْمَلِكُ عِنْدَ سَاقِ الْعَرْشِ -

قُلْتُ: هُوَ فِي الصَّحِيحِ بِاخْتِصَارٍ. رواه أحمد ورجال الصحيح، مجمع الزوائد ٣٩/٧

92. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasúlullāh ﷺ asked: O Abu Mundhir! Do you know which verse from the Book of Allāh is the greatest? I replied: Allah and His Messenger know best! Rasúlullāh ﷺ asked: O Abu Mundhir. Do you know which verse from the Book of Allāh is the greatest? I said: *Áyatul Kursí*. He then struck my chest and said: By Allāh! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to *Áyatul Kursí*, Rasúlullāh ﷺ said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the 'Arsh, the Divine Throne.

(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿93﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ -

رواه الترمذی و قال: هذا حديث غريب، باب ماجاء في سورة البقرة وآية الكرسي، رقم: ٢٨٧٨

93. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: For every thing there is a crest, and indeed the crest of the Qur'ān is *Súrah Al-Baqarah*. And in it there is a verse, which is the chief of all the verses in the Qur'ān, and that is *Áyatul Kursi*. (Tirmidhī)

﴿94﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرِائِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يَفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَانْزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَبَشِّرْ بِسُورَتَيْنِ أُوتِيَتْهُمَا لَمْ يُوتِيَتْهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ. رواه مسلم، باب فضل الفاتحة..... رقم: ١٨٧٧

94. Ibne-'Abbās Radiyallāhu 'anhuma narrates that once Jibraīl (عليه السلام) was sitting beside Nabí (ﷺ), when they heard a rattling sound from the sky. He (Jibraīl) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibraīl) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which 'were not given to any prophet before you. *Súrah* Al-Fātihtāh and the last (two) verses of *Súrah* Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this *Hadīth* means that if you recite words praising Allāh, you will get the reward for praising Allāh; and if it is a word of supplication, it will be granted to you. (Sharh Tibi)

﴿95﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِالْفَلْقِ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ، وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبُهَا شَيْطَانٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في آخر سورة البقرة رقم: ٢٨٨٢

95. Nu'mān ibne-Bashīr Radiyallāhu 'anhuma narrates Rasūlullāh (ﷺ) said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended *Súrah* Al-Baqarah. When these verses are being recited in a house for three nights, *Shaitān* will not come near it. (Tirmidhī)

﴿96﴾ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في آخر سورة البقرة، رقم: ۲۸۸۱

96. Abu Mas'ūd Alansari رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites the last two verses of *Sūrah* Al-Baqarah at night, these will suffice for him. (Tirmidhi)

Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud*. (Nawawi)

﴿97﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكًا فَلَا يَقْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَّ.

رواه الترمذی، كتاب الدعوات، رقم: ۳۴۰۷

97. Shaddād ibne-Aws رضي الله عنه narrates that Rasūlullāh ﷺ said: None amongst Muslims goes to bed and recites any *Sūrah* of the Book of Allāh, except that Allāh deposes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhi)

﴿98﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ.

(وهو بعض الحديث) رواه الحاكم وقال: هذا حديث

صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ۳۰۸/۱

98. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites one hundred verses of (the Qur'ān) in a night, would be written amongst the devout worshippers of Allāh.

(Mustadrak Hākim)

﴿99﴾ عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ وَتَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ كُتِبَ لَهُ قِنْطَارٌ وَالْقِنْطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(الحديث) رواه الطبرانی في الكبير والوسط وفيه: اسماعيل بن

عياش ولكنه من روايته عن الشاميين وهي مقبولة، مجمع الزوائد ۵۴۷/۲

99. Fadālah ibne-'Ubaid and Tamīmdārī Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The one who recites ten verses in a night, (the reward of) a *Qintar* is written for him. And a *Qintār* is better than the world and whatever it contains.

(Tabarāni, Majma- 'uz-Zawāid)

﴿100﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يَكُتَبْ مِنَ الْغَافِلِينَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٥٥٥/١

100. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: the one, who recites ten verses at night, is not written amongst the negligent.

(Mustadrak Hākim)

﴿101﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَا أَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنْازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرِ مَنْازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ.

(الحديث) رواه مسلم، باب من فضائل الأشعريين رضي الله عنهم، رقم: ٦٤٠٧

101. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed I recognise the voices of the companions belonging to the tribe of 'Ash 'ar', when they enter their houses and recite Qur'ān at night. I recognize their houses from their recitation of the Qur'ān at night; although I may not have seen them entering their houses during daytime.

(Muslim)

﴿102﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ، وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَهِيَ أَفْضَلُ.

رواه الترمذی، باب ماجاء في كراهية النوم قبل الوتر، رقم: ٤٥٥

102. Jābir رضي الله عنه narrates that Nabí ﷺ said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his *Witr* in its first part. And the one who expects to get up in the last part of night, should offer his *Witr* then, because as the angels are present during recitation of

the Qur'ān in the last part of the night, and this recitation is better.
(Tirmidhī)

﴿103﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ
أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فى فضل سورة الكهف، رقم: ۲۸۸۶

103. Abu Dardā' رضي الله عنه narrates that Nabí ﷺ said: The one who recites the three verses of the beginning of *Súrah Al-Kahf* will be protected from the trial of *Dajjāl*.
(Tirmidhī)

﴿104﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ
أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ، وَفِي رِوَايَةٍ: مِنْ آخِرِ الْكَهْفِ.

رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ۱۸۸۳

104. Abu Dardā' رضي الله عنه narrates that Nabí Rasúlullāh ﷺ said: He who memorizes the first ten verses of *Súrah Al-Kahf* will be protected from the trial of *Dajjāl*. In another narration, it is the last ten verses of *Súrah Al-Kahf*.
(Muslim)

﴿105﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ الْعَشْرَ الْآخِرَ مِنْ
سُورَةِ الْكَهْفِ فَإِنَّهُ عِصْمَةٌ لَهُ مِنَ الدَّجَالِ.

رواه النسائي فى عمل اليوم واليلة، رقم: ۹۴۸ قال المحقق: هذا الاسناد رجاله ثقات

105. Thawbān رضي الله عنه narrates that Nabí ﷺ said: The one who recites the last ten verses of *Súrah Al-Kahf*, this will indeed be for him a protection from *Dajjāl*.
(Amalul Yaumi wal Lailah by Nasai).

﴿106﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ
مَغْضُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَالُ عُصِمَ مِنْهُ.

التفسير لابن كثير عن المختارة للحافظ الضياء المقدسى ۷۵/۳

106. 'Alí رضي الله عنه narrates that Rasúlullāh ﷺ said: He who recites *Súrah Al-Kahf* on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl* appears, (during these eight days) he would be even saved from him.
(Tafsír ibne-Kathír)

﴿107﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا أُنْزِلَتْ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ وَمَنْ قَرَأَ عَشَرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَالُ لَمْ يَسْلُطْ عَلَيْهِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٥٦٤/١

107. Abu Sa'id Al-Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: The one who recites *Sūrah Al-Kahf* as it was revealed, it will become a *Nur* for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the *Dajjāl* appears, the *Dajjāl* will not be able to overpower him.

(Mustadrak Hākim)

﴿108﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَقَرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُونَ مَلَكًا، وَاسْتَخْرِجَتْ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" مِنْ تَحْتِ الْعَرْشِ، فَوُصِلَتْ بِسُورَةِ الْبَقَرَةِ، وَ"يَسْ" قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُرِيدُ اللَّهَ تَبَارَكَ وَتَعَالَى. وَالْدَّارَ الْآخِرَةَ إِلَّا غُفِرَ لَهُ وَاقْرَءُوهَا عَلَى مَوْتَاكُمْ.

رواه احمد ٢٦/٥

108. Ma'qil ibne-Yasār رضي الله عنه narrates that Rasūlullāh ﷺ said: The crest, and apex of Qur'ān is *Sūrah Al-Baqarah*. With every verse of it, eighty angels descend. The *Ayatul Kursī* has been revealed from beneath the Divine Throne, then it was integrated into *Sūrah Al-Baqarah*. *Sūrah Yāsīn* is the heart of the Qur'ān. Whoever recites it, to please Allāh *Tabārak wa Ta'ālā* and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: *Sūrah Al-Baqarah* has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the *Sharī'a'h* (Islamic Jurisprudence), have been dealt with in more detail than in any other *Sūrah* of the Qur'ān. (Ma'āriful Hadīth)

﴿109﴾ عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتِغَاءً وَجْهَ اللَّهِ غُفِرَ لَهُ.

رواه ابن حبان، قال المحقق: رجاله ثقات ٣١٢/٦

109. Jundub رضي الله عنه narrates that Rasūlullāh ﷺ said: One who recites *Sūrah Yasin* in the night to please Allāh, he is forgiven.

(Ibne-Hibbān)

﴿110﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ.

رواه البيهقي في شعب الإيمان ٤٩١/٢

110. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: One who recites *Sūrah Al-Waqi'ah* every night will never be afflicted by poverty. (Baihaqī)

﴿111﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ آلَمَ تَنْزِيلٍ، وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

رواه الترمذی، باب ماجاء في فضل سورة الملك، رقم: ٢٨٩٢

111. Jābir رضي الله عنه narrates that Nabí ﷺ did not use to sleep until he recited *Alif Lām Mīm Sajdah*, (*Sūrah* 32) and *Tabarakallāhī biyadihil mulk* (*Sūrah* 67). (Tirmidhī)

﴿112﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

(رواه الترمذی و قال: هذا حديث حسن، باب ماجاء في فضل سورة الملك، رقم: ٢٨٩١)

112. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Indeed; there is a *Sūrah* in the *Qur'ān* having thirty verses, which intercedes for its reciter until he is forgiven. And that *Sūrah* is: *Tabarakallāhī biyadihil mulk* (*Sūrah* 67). (Tirmidhī)

﴿113﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِيَابَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرُ إِنْسَانٍ يَقْرَأُ سُورَةَ الْمُلِكِ حَتَّى خَتَمَهَا، فَاتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِيَابِي وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلِكِ حَتَّى خَتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ تَنْجِيهِ مِنْ عَذَابِ الْقَبْرِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في فضل سورة الملك، رقم: ٢٨٩٠

113. Ibne- 'Abbās Radiyallāhu 'anhuma narrates that someone, amongst the companions of Nabí ﷺ, set up his tent over a grave, without realizing that it was a grave. Suddenly he heard the person of the grave reciting *Sūrah Mulk*, up to its end of the *Sūrah*. He came to Nabí ﷺ and said: O Rasūlullāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting

Súrah Mulk up to its end. Nabi ﷺ said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhī)

﴿114﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: يُوتَى الرَّجُلُ فِي قَبْرِهِ فَتَوْتِي رِجْلَاهُ فَتَقُولُ رِجْلَاهُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، ثُمَّ يُوتَى مِنْ قَبْلِ صَدْرِهِ أَوْ قَالَ بَطْنِهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، ثُمَّ يُوتَى رَأْسُهُ فَيَقُولُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ كَانَ يَقْرَأُ بِي سُورَةَ الْمُلْكِ، فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَةِ سُورَةُ الْمُلْكِ، مَنْ قَرَأَهَا فِي لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْنَبَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤٩٨/٢

114. Ibne-Mas'úd رضي الله عنه narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite *Súrah Mulk* (*Súrah* 67). Then the torment advances towards him from his chest or the stomach. it says: There is no way for you to come through me, for he used to recite *Súrah Mulk*. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite *Súrah Mulk*. ('Abdullāh ibne-Mas'úd says) This *Súrah* prevents the torments of the grave, it was also called *Súrah Mulk* in the Taurāt (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Hākim)

﴿115﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: "إِذَا الشَّمْسُ كُوِّرَتْ" و "إِذَا السَّمَاءُ انْفَطَرَتْ" و "إِذَا السَّمَاءُ انشَقَّتْ".

رواه الترمذی و قال هذا حديث حسن غريب، باب ومن سورة "إذا الشمس كورت" - رقم: ٣٣٣٣

115. Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the *Súrah Idhash shamsu kuwwirat* (Takwīr:81); *Súrah Idhas samāun fatarat* (Infitār:82) and *Súrah Idhas samāun Shaqqat* (Inshiqāq:84). (Tirmidhī)

﴿116﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ.

رواه الترمذی وقال: هذا حديث غريب، باب ماجاء فی اذا زلزلت، رقم: ۲۸۹۴

116. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: *Súrah Idhā zulzilat* (Zilzāl:99) is equivalent to half of the Qur'ān; *Súrah Qul huwal lāhu ahad* (Ikhlas.112) is equivalent to one third of the the Qur'ān; and *Súrah Qul yā ayyuhal kāfirún* (Kāfirún:109) is equivalent to a quarter of the Qur'ān. (Tirmidhi)

Note: The Qur'ān describes the life of a man in this world and in the Hereafter and *Súrah Idhā zulzilat* describes the Hereafter in a very effective manner. Therefore, this *Súrah* is equivalent to half of the Qur'ān. *Súrah Qul huwallāhu ahad* is equivalent, to one third of the Qur'ān, as in the Qur'ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This *Súrah* describes very beautifully the Oneness of Allāh ﷻ. *Súrah Qul ya Ayvuhā Kāfirún*, is equivalent to one-fourth of the Qur'ān, on the understanding that there are four subjects dealt with in the Qur'ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this *Súrah* carries an excellent description of the Oneness of Allāh ﷻ. According to some Islamic scholars, these three *Súrah* are equivalent to half, one-third and one-fourth of the Qur'ān respectively; meaning thereby that the reciter of these *Súrah*s will get the reward of half, one-third, and one-fourth of the Qur'ān respectively. (Mazāhir-e- Haque)

﴿117﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ؟ قَالُوا: وَمَنْ يَسْتَطِيعُ ذَلِكَ؟ قَالَ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفًا كُتُبًا.

رواه الحاكم وقال: رواة هذا الحديث كلهم ثقات و عقبه هذا غير مشهور و وافقه الذهبي ٥٦٧/١

117. 'Abdullāh Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ asked: Can any one of you recite a thousand verses daily? *Sahābah* replied: Who has the ability to do so? He said: Can

any one of you not recite: *Súrah Al-Hakumut Takathur* (Takhāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Hākim)

﴿118﴾ عَنْ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اقْرَأْ "قُلْ يَا أَيُّهَا الْكَافِرُونَ"

ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. رواه أبو داود، باب ما يقول عند النوم، رقم ٥٠٥٥

118. Nawfal رضي الله عنه narrates that Nabí ﷺ advised Nawfal: Recite *Súrah Qul yā ayyuhal kāfirún*, (Kāfirún:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

﴿119﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ:

هَلْ تَزَوَّجْتَ يَا فُلَانُ؟ قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ قَالَ أَلَيْسَ

مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ، قَالَ: بَلَى، قَالَ: ثُلُثُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ

وَالْفَتْحُ؟ قَالَ: بَلَى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟ قَالَ: بَلَى،

قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟ قَالَ: بَلَى، قَالَ: رُبُعُ الْقُرْآنِ،

قَالَ: تَزَوَّجْ تَزَوَّجْ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في إذا زلزلت، رقم ٢٨٩٥

119. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasúlullāh, nor do I have anything to get married. Rasúlullāh ﷺ asked: Have you not memorized *Qul huwal lāhu ahad*? He replied: Indeed I have! Rasúlullāh ﷺ said: This is one-third of the Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā Jā a nasrullāhi wal fath*? (Nasr:110). He replied: Indeed I have! He said: It is one-fourth of the Qur'ān. Nabí ﷺ asked: Have you not memorized *Qul ya ayyuhal kāfirún*? (Kāfirún:109). He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of Qur'ān. Rasúlullāh ﷺ asked: Have you not memorized *Idhā zulzilatil ardu* (*Súrah*: 99)? He replied: Indeed I have! Nabí ﷺ said: It is one-fourth of the Qur'ān. Nabí ﷺ said: (So) Get Married! Get Married!

(Tirmidhī)

Note: The objective of Rasúlullāh ﷺ in saying this was to point out the value of these *Súrahs*; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Áridatul Ahwadí)

﴿120﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَجَبْتُ، فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجَنَّةُ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَرَدْتُ أَنْ أَذْهَبَ إِلَى الرَّجُلِ فَأُبَشِّرُهُ ثُمَّ فَرَّقْتُ أَنْ يَفُوتَنِي الْغَدَاءُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَثَرْتُ الْغَدَاءَ ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ.

رواه امام مالك في الموطأ، ماجاء في قراءة قل هو الله احد، ص ١٩٣

120. Abu Hurairah رضي الله عنه narrates that I came along with Rasûlullāh ﷺ and heard a person reciting: *Qul huwal lāhu ahad* (Ikhlās:112). So Rasûlullāh ﷺ said: It is incumbent. I asked him: What, O Rasûlullāh? He said: Paradise. Abu Hurairah رضي الله عنه says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasûlullāh ﷺ, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muatta Irmām Mālik)

﴿121﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيْعِجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلِهِ ثُلُثَ الْقُرْآنِ؟ قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللَّهُ أَحَدٌ" يَعْدِلُ ثُلُثُ الْقُرْآنِ.

رواه مسلم، باب فضل قراءة قل هو الله احد، رقم: ١٨٨٦

121. Abu Dardā' رضي الله عنه narrates that Nabī ﷺ said: Is anyone of you unable to recite one-third of the Qur'ān in a night? It was asked how can one recite one-third of the Qur'ān. Rasûlullāh ﷺ replied: Recite: *Qul huwal lāhu ahad* (Ikhlās:112), it is equal to one-third of the Qur'ān! (Muslim)

﴿122﴾ عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ "قُلْ هُوَ اللَّهُ أَحَدٌ" حَتَّى يَخْتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِذَا اسْتَكَثِرُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْثَرُ وَأَطْيَبُ.

رواه احمد ٤٣٧/٣

122. Mu'ādh ibne-Anas Al-Juhanī رضي الله عنه companion of Nabī ﷺ narrates that Nabī ﷺ said: The one who recites *Qul huwal lāhu ahad* (Ikhlās:112) till he completes it ten times, a palace will be built for him in Paradise. 'Umar ibn al-Khattāb رضي الله عنه said: O Rasûlullāh, then I will recite it abundantly. Rasûlullāh ﷺ said: Allāh Ta'ālā is more Generous and more Kind. (Musnad Ahmad)

﴿123﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَخْتِمُ بِ"قُلْ هُوَ اللَّهُ أَحَدٌ" فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوهُ لِأَيِّ شَيْءٍ يَضَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ.

رواه البخاري، باب ماجاء في دعاء النبي ﷺ، رقم: ٧٣٧٥

123. 'Ā'isha Radiyallāhu 'anha said Rasūlullāh ﷺ sent a man in-charge of an expedition; and while leading the *Salāt* with his companions, he would recite in the end *Qul huwal lāhu ābād* (apart from any *Sūrah* that he had recited). When they returned, they mentioned this to Rasūlullāh ﷺ. Nabi ﷺ said: Ask him why he did that? He replied: Because in it is a description of Ar-Rahmān (the Compassionate), and I love to recite it. At this Rasūlullāh ﷺ said: Tell him that Allāh loves him too. (Bukhārī)

﴿124﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

رواه ابو داؤد، باب ما يقول عند النوم، رقم: ٥٠٥٦

124. 'A'isha Radiyallāhu 'anha narrated that every night when Rasūlullāh ﷺ went to his bed, he joined his palms, blowing into them reciting *Qul huwal lāhu āhād* (Ikhlās:112), and *Qul A 'ūdhu biRabbil falaq* (Faiaq:113) and *Qul A 'ūdhu biRabbīn nās* (Nās:114). Then he would perform *Mayah*, (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

﴿125﴾ عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوَّذَتَيْنِ، حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ.

رواه ابو داؤد، باب ما يقول اذا اصبح، رقم: ٥٠٨٢

125. 'Abdullāh ibne-Khubaib رضي الله عنه narrates that Rasúlullāh ﷺ told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasúlullāh! What should I say? He said: Recite *Súrah Qul huwal lāhu āhād* (Ikhlas:112); *Súrah Qul A 'údhu biRabbil falaq* (Falaq:113); *Súrah Qul A 'údhu biRabbil nās* (Nās:114), three times in the morning and evening; these will suffice you for every purpose, (or will protect you from every thing harmful). (Abu Dawūd)

Note: According to some scholars, the objective of Rasúlullāh ﷺ prescribing the above is that if a person is unable to recite more, then he should at least recite these three *Súrahs* in the morning and evening, and this alone will suffice for him *Inshaallāh*. (Sharh-ut-Tibī)

﴿126﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عُقْبَةُ بْنُ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُورَةَ أَحَبِّ إِلَيَّ، وَلَا أَبْلَغَ عِنْدَهُ، مِنْ أَنْ تَقْرَأَ "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ" فَإِنْ اسْتَطَعْتَ أَنْ لَا تَفُوتَكَ فِي صَلَاةٍ فافْعَلْ. رواه ابن حبان، قال المحقق: وإسناده قوى ١٥٠/٥

126. 'Uqbah ibne-'Amir رضي الله عنه narrates that Rasúlullāh ﷺ said: O 'Uqbah ibne-'Amir! Indeed you cannot recite a dearer and more readily acceptable *Súrah* to Allāh than *Qul A 'údhu biRabbil falaq* (Falaq:113). Therefore, if you can recite it in your *Salāt*, then do it. (Ibne-Hibbān)

﴿127﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ! "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ".

رواه مسلم، باب فضل قراءة المعوذتين، رقم: ١٨٩١

127. 'Uqbah ibne-'Amir رضي الله عنه narrated that Rasúlullāh ﷺ said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A 'údhu biRabbil falaq* (Falaq:113); *Qul A 'údhu biRabbil nās* (Nās:114). (Muslim)

﴿128﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِ"قُلْ

أَعُوذُ بِرَبِّ الْفَلَقِ“ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ“ وَهُوَ يَقُولُ: يَا عَقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ
مُتَعَوَّذٌ بِمِثْلِهِمَا قَالَ: وَسَمِعْتُهُ يُثَوِّمُنَا بِهِمَا فِي الصَّلَاةِ.

رواه ابو داؤد، باب فى المعوذتين، رقم: ١٤٦٣

128. 'Uqbah ibne-'Amir رضي الله عنه narrates: I was travelling with Rasúlullāh ﷺ between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasúlullāh ﷺ began to seek refuge by reciting: *Qul A 'údhu biRabbil falaq* (Falaq: 113), *Qul A 'údhu biRabbīn nās* (Nās:114). And He said: O 'Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasúlullāh ﷺ reciting these *Súrah*s when leading us in *Salāt*.
(Abu Dāwúd)

Note: Juhfa and Abwa were two famous places between the cities of Makkah and Madīnah.

VIRTUES OF REMEMBERING ALLĀH TA'ĀLĀ

VERSES OF QUR'ALN

قَالَ اللَّهُ تَعَالَى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢]

Allāh ﷻ says: Therefore, remember Me, I will remember you. (My bounties and blessings Will be with you in this world and in the Hereafter). (Al-Baqarah:152)

وَقَالَ تَعَالَى: ﴿وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل: ٨]

Allāh ﷻ said to His Prophet ﷺ: So, remember the name of your Sustainer, and devote yourself to him with a complete devotion. (Al-Muzzammil: 8)

وَقَالَ تَعَالَى: ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ [الرعد: ٢٨]

Allāh ﷻ says: Verily, in the remembrance of Allāh hearts do find peace and satisfaction. (Ar-Rād: 28)

وَقَالَ تَعَالَى: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ [العنكبوت: ٤٥]

Allāh ﷻ says: And verily, the remembrance of Allāh is the greatest. (virtue and a means of Allāh remembering you) (Al- 'Ankabut: 45)

وَقَالَ تَعَالَى: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ﴾

Allāh ﷻ says: (The wise are) those who remember Allāh, (always) standing, sitting, and reclining. (Aal-'Imran:191)

وَقَالَ تَعَالَى: ﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾ [البقرة: ٢٠٠]

Allāh ﷻ says: Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance. (Al-Baqarah: 200)

وَقَالَ تَعَالَى: ﴿وَإِذْ كُذِّبَتْكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ [الاعراف: ٢٠٥]

Allāh ﷻ said to His Prophet ﷺ: And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful. (Al-A 'rāf: 205)

وَقَالَ تَعَالَى: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ [يونس: ٦١]

Allāh ﷻ said to His Prophet ﷺ: And in whatever condition you may find yourself, and whatever portion of the Qur'ān you may be reciting and, (O mankind) whatever deed you may do remember that) We are your witness (from the moment) you enter upon it. (Yūnūs: 61)

وَقَالَ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرَاكَ حِينَ تَقُومُ ۝ وَتَقَلِّبَكَ فِي السَّجْدَيْنِ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [الشعراء: ٢١٧-٢٢٠]

Allāh ﷻ said to His Prophet ﷺ: And put your trust in the Almighty, the most Merciful. Who sees you when you stand up (for *Tahajjud Salāt*).

And (sees) your movements among those, who prostrate themselves. Indeed! He, only He, is the Hearer, the Knower. (Ash-Shu'ara: 217-220)

وَقَالَ تَعَالَى: ﴿وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ﴾ [الحديد: ٤]

Allāh ﷻ says: And He (Allāh) is with you hereever you may be. (Al-Hadid: 4)

وَقَالَ تَعَالَى: ﴿وَمَنْ يَغْشُ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

[الزخرف: ٣٦]

Allāh ﷻ says: And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion. (Az-Zukhrāf: 36)

وَقَالَ تَعَالَى: ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۖ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾

[الصافات: ١٤٣، ١٤٤]

Allāh ﷻ says: And had he not been one of those who glorify (Allāh); He would have remained in its belly till the day when all shall be raised from the dead. (As-Sāfāt: 143-144)

Note: These verses are referring to incident of Yunus عليه السلام in the belly of the Fish, when he recited this supplication:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subhānaka innī kuntū minaz zālimīn: None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

وَقَالَ تَعَالَى: ﴿فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ [الروم: ١٧]

Allāh ﷻ says: glory when you enter upon the evening hours, and when you rise in the morning. (Ar-Rūm: 17)

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۖ

[الاحزاب: ٤١، ٤٢]

Allāh ﷻ says: O you who believe! Remember Allāh with much remembrance. And glorify His praises in the morning and in the evening. (Al-Ahzāb: 41-42)

وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

[الاحزاب: ٥٦]

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Allāh ﷻ says: Verily Allāh and His angels bless the Prophet. O you who believe! Send your *Salawat* on him and salute him with all respect. (Al-Ahzāb: 56)

Note: Allāh ﷻ bestows His Nabí with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh ﷻ to grant special blessings upon Rasúlullāh ﷺ; and salute him in abundance.

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ قَفَ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ قَفَ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝ أُولَٰئِكَ جَزَاءُ وَهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ﴾
[ال عمران: ١٣٥-١٣٦]

Allāh ﷻ says: And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not persist in what wrong they have done. And they know (that Allāh forgives sins with repentance) The reward of such will be forgiveness from their Sustainer, and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

(Aal-'Imrān: 135-136)

وَقَالَ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: ٣٣]

Allāh ﷻ says: (And Allāh would not punish them; till you (O' Muhammad) are in between them) and Allāh would not punish them while they (continued) to seek (His) forgiveness. (Al-Anfal: 33)

وَقَالَ تَعَالَى: ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ﴾ [النحل: ١١٩]

Allāh ﷻ said to His Prophet ﷺ: Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves, indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful. (An-Nahl:119)

وَقَالَ تَعَالَى: ﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [النمل: ٤٦]

Allāh ﷻ says: Why do you not ask Allāh of forgiveness, so that you would have received Mercy. (An-Naml: 46)

وَقَالَ تَعَالَى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١]

Allāh ﷻ says: O you believers- all of you- turn to Allāh in repentance in order that you may succeed. (An-Nūr: 31)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾ [التحريم: ٨]

Allāh ﷻ says: O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts). (At-Tahrīm: 8)

AHĀDĪTH-UN-NABAWĪ

﴿129﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا عَمِلَ آدَمِيُّ عَمَلًا أَنْجَى لَهُ مِنَ الْعَذَابِ مِنْ ذِكْرِ اللَّهِ تَعَالَى، قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقُطِعَ.

رواه الطبراني في الصغير والوسط ورجالهما رجال الصحيح، مجمع الزوائد ٧١/١٠

129. Jabir ibne-Abdullah Radiyallāhu 'anhuma narrates that Nabi ﷺ said: No deed of a man is more calculated to save him from Allāh's Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Tabarani, Maima- uz-Zawaid)

﴿130﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ

ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأَ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

رواه البخارى، باب قول الله تعالى و يحذر كم الله نفسه ٢٦٩٤/٦ طبع دار ابن كثير بيروت

130. Abu Hurairah رضي الله عنه reports that Nabí ﷺ in a *Hādīth Qudsi* narrated that Allāh Ta'ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Bukhārī)

Note: When a person strives to get closer to Allāh through good deeds, then Allāh ﷻ turns towards His slave with much more attention, mercy and help.

﴿131﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ. رواه ابن ماجه، باب فضل الذكر، رقم: ٣٧٩٢

131. Abu Hurairah رضي الله عنه reports that Nabí ﷺ in a *Hādīth Qudsi* narrated that Allāh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mājah)

﴿132﴾ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في فضل الذكر، رقم: ٣٣٧٥

132. 'Abdullāh ibne-Busr رضي الله عنه narrates that a man said: O Rasūlullāh! I know that the commandments of *Sharīa'h* are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the *Dhikr* of Allāh. (Tirmidhī)

﴿133﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ كَلِمَةٍ فَارَقْتُ عَلَيْهَا رَسُولَ اللَّهِ ﷺ

قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ! قَالَ: أَنْ تَمُوتَ وَ لِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ تَعَالَى. رواه ابن السنن فى عمل اليوم والليلة، رقم: ٢، وقال المحقق: أخرجه البزار كما فى كشف الاستار ولفظه: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِأَفْضَلِ الْأَعْمَالِ وَ أَقْرَبِهَا إِلَى اللَّهِ.....

الحديث و حسن الهيثمى اسناده فى مجمع الزوائد ٧٤/١٠

133. Mu'ādh ibne-Jabal رضي الله عنه narrates that the last words I had with Rasūlullāh ﷺ, at the time of bidding him farewell, was that; I said: O Rasūlullāh! Inform me about the deeds which are the most beloved to Allāh ﷻ. He replied: When you die, your tongue should be engaged in and refreshed with the *Dhikr* of Allāh Ta'ālā. In another narration, it is stated that Mu'ādh رضي الله عنه asked: O Rasūlullāh! Tell me the best deed, which would bring me closest to Allāh. (Amalul Yaumi wal Lailah li Ibn-us-Sunnī, Bazzār, Majmauz-Zawāid)

Note: 'At the time of bidding him farewell' refers to the time when Rasūlullāh ﷺ sent Mu'ādh رضي الله عنه as a Governor to Yemen.

﴿134﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أُتَبِّحُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْثَاقِ الذَّهَبِ وَالْوَرَقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى، قَالَ: ذَكُرُ اللَّهِ تَعَالَى.

رواه الترمذى، باب منه كتاب الدعوات، الرقم: ٣٣٧٧

134. Abu Darda رضي الله عنه narrates that Nabí ﷺ asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Sahābah replied: Yes, indeed! He said: It is the *Dhikr* of Allāh, the Exalted.

(Tirmidhī)

﴿135﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيهِ خَوْنًا فِي نَفْسِهَا وَلَا مَالًا.

رواه الطبرانى فى الكبير والوسط ورجال الاوسط رجال الصحيح، مجمع الزوائد ٥٠٢/٤

135. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Tabarānī)

﴿136﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا اللَّهُ مَنْ يَمُنُّ بِهِ عَلَى عِبَادِهِ وَصَدَقَهُ، وَمَا مِنْ اللَّهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ. (وهو جزء من الحديث) رواه الطبراني في الكبير، وفيه: موسى بن يعقوب الزمعي،

وثقه ابن معين وابن حبان، وضعفه ابن المديني وغيره، وبقي رجاله ثقات، مجمع الزوائد ٤٩٤/٢

136. Abu Dardā ؓ narrates that Rasúlullāh ﷺ said. Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Tabarānī, Majma- 'u-Zawāid)

﴿137﴾ عَنْ حَنْظَلَةَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ لَوْ تَدَوُّمُونَ عَلَى مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ، وَفِي طُرُقِكُمْ، وَلَكِنْ، يَا حَنْظَلَةُ! سَاعَةٌ وَسَاعَةٌ ثَلَاثَ مِرَارٍ.

رواه مسلم، باب فضل دوام الذكر، رقم: ٦٩٦٦

137. Hanzalah Al-Usaidi ؓ narrates that Rasúlullāh ﷺ said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Hanzalah! There is a time for every thing. He said this three times.

Note: This *Hadīth* means that one cannot maintain the same state and level of feelings continually, rather the state of one's heart keeps changing with the happenings of daily life.

(Muslim)

﴿138﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلَى شَيْءٍ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَجَلَّ فِيهَا

رواه الطبراني في الكبير والبيهقي في شعب الإيمان وهو حديث حسن، الجامع الصغير ٤٦٨/٢

138. Mu'ādh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ﷻ.
(Tabarānī, Baihaqī, Jāmi 'us- Saghīr)

﴿139﴾ عَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَدُوا حَقَّ الْمَجَالِسِ: اذْكُرُوا اللَّهَ كَثِيرًا. (الحديث) رواه الطبرانی في الكبير وهو حديث حسن، الجامع الصغير ٥٣/١

139. Sahl ibne-Hunaif رضي الله عنه narrates that Nabí ﷺ said: Fulfil the rights of gatherings by remembering Allāh profusely.
(Tabarānī, Jāmi- 'us-Saghīr)

﴿140﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَاكِبٍ يَخْلُو فِي مَسِيرِهِ بِاللَّهِ وَذِكْرِهِ إِلَّا رَدِفَهُ مَلَكٌ، وَلَا يَخْلُو بِشَيْءٍ وَنَحْوِهِ إِلَّا رَدِفَهُ شَيْطَانٌ. رواه الطبرانی و اسناده حسن، مجمع الزوائد ١٨٥/١٠

140. Uqbah ibne-'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the *Shaitān*. (Tabarānī, Majma-'uz-Zawāld)

﴿141﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. (رواه البخاري، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٧ وفي رواية لمسلم: مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ. باب استحباب صلاة النافلة في بيته، رقم: ١٨٢٣)

141. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: The example of one who remembers his *Rabb* and the one who does not remember his *Rabb* is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead.
(Bukhārī, Muslim)

﴿142﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا قَالَ:

أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، ثُمَّ ذَكَرْنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ كُلَّ ذَلِكَ وَرَسُولُ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ! ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ.

رواه أحمد ٤٨٣/٣

142. Mu'adh رضي الله عنه narrates that a man asked Rasūlullāh ﷺ: Which *Jihād* has the highest reward? He replied: (*Jihād*) In which the remembrance of Allāh *Tabāraka wa Ta'ālā* is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh ﷻ excessively. Then similarly, *Salāt*, *Zakāt*, *Hajj* and *Sadaqah* all were mentioned, and for each of them, Rasūlullāh ﷺ kept on saying that the highest reward will be for the one who remembers Allāh ﷻ excessively (in all these deeds). Abu Bakr رضي الله عنه said to 'Umar رضي الله عنه: O Abu Hafsah! Those who remember Allāh have taken away all the virtues. Rasūlullāh ﷺ said: You are absolutely right! (Musnad Ahmad)

Note: Abu Hafsah means father of Hafsah. Hafsah Radiyallāhu 'anha is the daughter of Umar رضي الله عنه and the wife of Rasūlullāh ﷺ.

﴿143﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ الْمُفَرِّدُونَ، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب سبق المفردون.....، رقم: ٣٥٩٦

143. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The *Mufarridūn* have gone ahead! Sahābah asked: Who are the *Mufarridūn*, O Rasūlullāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh's remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhi)

﴿144﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا فِي حَجْرِهِ دَرَاهِمُ يُقَسِّمُهَا، وَآخِرُ يَدِ كُرَّ اللَّهُ كَانَ ذِكْرُ اللَّهِ أَفْضَلَ.

رواه الطبرانی في الاوسط و رجاله وثقوا، مجمع الزوائد ٧٢/١٠

144. Abu Mūsā رضي الله عنه narrates that Rasūlullāh ﷺ said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (*Dhikr*) is better. (Tabaranī, Majma-'uz-Zawā'id)

﴿145﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْثَرَ ذِكْرَ اللَّهِ فَقَدْ بَرَّئَ مِنَ النِّفَاقِ. رواه الطبرانی فی الصغير و هو حديث صحيح، الجامع الصغير ٥٧٩/٢

145. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: One who remembers Allāh excessively is freed from hypocrisy.

(Tabarān, Jāmi-'us-Saghīr)

﴿146﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْذُ كُرْنِ اللَّهِ قَوْمٌ عَلَى الْفُرْشِ الْمُمَهَّدَةِ يُدْخِلُهُمُ الْجَنَّاتِ الْعُلَى.

رواه ابو يعلى و اسناده حسن ، مجمع الزوائد ٨٠/١٠

146. Abu Sa'id Al-Khudrī رضي الله عنه narrates that, indeed, Rasūlullāh ﷺ said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya 'la, Majma-'uz-Zawā'id)

﴿147﴾ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءً. رواه ابو داؤد، باب فی الرجل يجلس متربعا، رقم: ٤٨٥٠

147. Jabir ibne-Samurah رضي الله عنه narrates that when Nabī ﷺ offered *Salāt-ul-Fajr*, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

﴿148﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْتِقَ أَرْبَعَةً. رواه ابو داؤد، باب فی القصص، رقم: ٣٦٦٧

148. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: To sit with people who are doing the *Dhikr* of Allāh after *Salāt-ul-Fajr* till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā'il عليه السلام. And to sit with people

who are doing the *Dhikr* of Allāh after *Salāt-ul- 'Asr* till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā'il عليه السلام. (Abū Dāwūd)

Note: The slaves from the progeny of Ismā'il عليه السلام are mentioned in this *Hadith* as they were considered the most noble amongst the Arabs, and so more valuable.

﴿149﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجَتِكُمْ، فَيُحْفَنُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّوَجَلَّ، وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ فَيَقُولُونَ: لَا، وَاللَّهِ مَا رَأَوْكَ، قَالَ فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجُّدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا، قَالَ يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ يَقُولُ: وَ هَلْ رَأَوْهَا؟ قَالَ يَقُولُونَ: لَا، وَاللَّهِ يَارَبِّ مَا رَأَوْهَا، قَالَ فَيَقُولُ: فَكَيْفَ لَوْ أَنَّكُمْ رَأَوْهَا؟ قَالَ يَقُولُونَ: لَوْ أَنَّكُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ يَقُولُونَ: مِنَ النَّارِ، قَالَ يَقُولُ: وَ هَلْ رَأَوْهَا؟ قَالَ يَقُولُونَ: لَا، وَاللَّهِ يَارَبِّ مَا رَأَوْهَا، قَالَ يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً، قَالَ فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى جَلِيسُهُمْ.

رواه البخاري، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٨

149. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when: they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. *Rabb* ﷻ asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply:

No By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb!* They have not seen it. Allāh then asks them What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it. Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply: No! By Allāh. O *Rabb!* They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhārī)

﴿150﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حَلَقَ الذِّكْرِ، فَإِذَا اتَّوَا عَلَيْهِمْ وَحَفُّوا بِهِمْ، ثُمَّ بَعَثُوا رَائِدَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى، فَيَقُولُونَ: رَبَّنَا أَتَيْنَا عَلَى عِبَادٍ مِنْ عِبَادِكَ يُعْظِمُونَ آلاءَكَ، وَيَتْلُونَ كِتَابَكَ، وَيُصَلُّونَ عَلَى نَبِيِّكَ مُحَمَّدٍ ﷺ، وَيَسْأَلُونَكَ لِأَخْرَجْتَهُمْ وَذُنِّيَاهُمْ، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشَوْهُمْ رَحْمَتِي، فَيَقُولُونَ: يَا رَبِّ، إِنَّ فِيهِمْ قُلَاتًا الْخَطَاءَ إِنَّمَا اغْتَنَقَهُمْ اغْتِنَاقًا، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشَوْهُمْ رَحْمَتِي، فَهُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

رواه البزار من طريق زائدة بن أبي الرقاد، عن زياد النميري، و

كلاهما وثق على ضعفه، فعاد هذا اسناده حسن، مجمع الزوائد ٧٧/١٠

150. Anas رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their *Rabbul 'Izzat Tabāraka wa Ta'ālā* in the heavens. The angel says on their behalf: O our *Rabb!* We have

reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad ﷺ, and begging for the good of this world and of the Hereafter. Allāh ﷻ directs: Cover them with My Mercy. The angel says: O our *Rabb*! Verily, amongst them is a sinful person who incidently accompanied them. Allāh *Tabaraka wa Ta'ālā* says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of.

(Bazzār, Majma-'uz-Zawāid)

﴿151﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللَّهَ عَزَّوَجَلَّ لَا يُرِيدُونَ بِذَلِكَ إِلَّا وَجْهَهُ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ أَنْ قُومُوا مَغْفُورًا لَكُمْ، فَقَدْ بَدَلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ. رواه أحمد وأبو يعلى والبخاري والطبراني في الأوسط،

وفيه: ميمون الحرثي، وثقه جماعة، وفيه ضعف، وبقيّة رجال أحمد رجال الصحيح، مجمع الزوائد ٧٥/١٠

151. Anas ibne-Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said: When some people who gather and engage in remembring Allāh ﷻ, not intending anything except Allāh's pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues.

(Musnād Ahmad, Tabarānī, Abu Yala, Bazzār, Majma-'uz-Zawāid)

﴿152﴾ عَنْ أَبِي هُرَيْرَةَ وَابْنِ سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّوَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

رواه مسلم، باب فضل الاجتماع على تلاوة القرآن، رقم: ٦٨٥٥

152. Abu Hurairah and Abu Sa'id Al-Khudri Radiyallāhu 'anhuma both bear witness that Nabī ﷺ said: People will not sit remembring Allāh ﷻ, without the angels surrounding them, Mercy covering them, *Sakínah* (peace of heart) descending on them and Allāh mentioning them with those who are with Him.

(Muslim)

﴿153﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ النُّورُ عَلَى مَنَابِرِ اللُّؤْلُؤِ، يَغِيطُهُمُ النَّاسُ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ

قَالَ: فَجِئْنَا أَغْرَابِيَّ عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! حَلِّهِمْ لَنَا نَعْرِفُهُمْ، قَالَ: هُمْ الْمُتَحَابُّونَ فِي اللَّهِ، مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

رواه الطبراني واسناده حسن، مجمع الزوائد ٧٧/١٠

153. Abu Darda' رضي الله عنه narrates that Rasûlullāh ﷺ said: indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager setting on his knees said: O Rasûlullāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembrance Him.

(Tabarānī, Majma-'uz-Zawā'id)

﴿154﴾ عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ. وَكِلْتَا يَدَيْهِ يَمِينٌ. رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْشَى بَيَاضُ وُجُوهِهِمْ نَظَرَ النَّاطِرِينَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ، وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ، قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جُمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ، يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطْيَبَ الْكَلَامِ، كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطْيَبَهُ.

رواه الطبراني و رجاله موثقون، مجمع الزوائد ٧٨/١٠

154. 'Amro ibne 'Abasah رضي الله عنه narrates: he heard Rasûlullāh ﷺ saying: On the right of Rahmān (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allāh ﷻ. It was asked: O Rasûlullāh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allāh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates).

(Tabarānī and Majma-'uz-Zawā'id)

Note: 1- In this *Hadīth*, being on the right side of Ar-Rahmān

means that these people will have a pre-eminent rank and status with Allāh ﷻ. By the Most Beneficent's both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes.

2-These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma Bihār-ul-Anwār)

﴿155﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَعْضِ آيَاتِهِ ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ﴾ خَرَجَ يَلْتَمِسُ فَوَجَدَ قَوْمًا يَذْكُرُونَ اللَّهَ مِنْهُمْ ثَابِرُ الرَّأْسِ وَخَافُ الْجِلْدِ وَذُو الثُّوبِ الْوَاحِدِ فَلَمَّا رَأَاهُمْ جَلَسَ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ. رواه الطبرانی ورجالہ رجال الصحیح، فجمع الزوائد ۸۹/۷

155. 'Abdur Rahmān ibne-Sahl ibne-Hunaif ؓ narrates that this verse was revealed to Nabī ﷺ when he was in one of his houses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: *Alhamdulillah* (All Praise be to Allāh), Who has raised such people in my *Ummah* that I have been commanded to keep myself with them.

(Tabarānī, Majma-'uz-Zawāid)

﴿156﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا غَنِيمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ الْجَنَّةُ.

رواه احمد و الطبرانی واسناد احمد حسن، مجمع الزوائد ۷۸/۱۰

156. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that he asked: O Rasūlullāh! What is the reward for the gatherings of

Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of *Dhikr* is Paradise! Paradise!

(Musnad Ahmad. Tabaraní, Majma-'uz-Zawā'id)

﴿157﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أَهْلُ الْكَرَمِ، فَقِيلَ: وَمَنْ أَهْلُ الْكَرَمِ يَا رَسُولَ اللَّهِ؟ قَالَ: مَجَالِسُ الذِّكْرِ فِي الْمَسَاجِدِ.

رواه احمد باسنادين واحدهما حسن وابو يعلى كذلك، مجمع الزوائد ٧٥/١٠

157. Abu Sa'id Al-Khudri رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Allāh ﷻ will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūlullāh? He replied: Those who assemble for the *Dhikr* of Allāh in the *masjids*.

(Musnad Ahmad. Abu Yala. Majma-'uz-Zawā'id)

﴿158﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعَوْا، قَالُوا: وَمَا رِیَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ.

رواه الترمذی، وقال: هذا

حديث حسن غريب، باب حديث في أسماء الله الحسنى، رقم: ٣٥١٠

158. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: When you pass the gardens of paradise, graze to your heart's content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the *Dhikr* of Allāh. (Tirmidhī)

﴿159﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا، قَالَ: اللَّهُ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ! مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ.

رواه مسلم، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، رقم: ٦٨٥٧

159. Mu'āwiyah رضي الله عنه narrates that Rasūlullāh ﷺ came to a group of Sahābah رضي الله عنهم and asked them: What made you sit together? They

replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasúlullāh ﷺ said: I did not swear because I doubt you but Jibrāil عليه السلام came to me and informed me that verily Allāh ﷻ mentions you amongst the angels proudly. (Muslim)

﴿160﴾ عَنْ أَبِي رَزِينٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَلَا أَذُكُّكَ عَلَى مِلَاكِ هَذَا الْأَمْرِ الَّذِي تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ عَلَيْكَ بِمَجَالِسِ أَهْلِ الذِّكْرِ وَإِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللَّهِ.

(الحديث) رواه البيهقي في شعب الإيمان، مشكوة المصابيح رقم: ٥٠٢٥

160. Abu Razīn رضي الله عنه narrates that Rasúlullāh ﷺ said: Should I not guide you to the fundamentals of *Deen* by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in *Dhikr*. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqí, Mishkāt)

﴿161﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ جُلَسَائِنَا خَيْرٌ؟ قَالَ: مَنْ ذَكَرَكُمْ اللَّهُ رُؤْيَاهُ وَزَادَ فِي عَمَلِكُمْ مَنْطِقَهُ، وَذَكَرَكُمْ بِالْآخِرَةِ عَمَلُهُ.

رواه ابو يعلى وفيه مبارك بن حسان، وقد وثق وبقيه رجاله رجال الصحيح، مجمع الزوائد ٣٨٩/١٠

161. Ibne-'Abbās Radiyallāhu 'anhuma narrates that it was asked: O Rasúlullāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Allāh, the Almighty, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawāid)

﴿162﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ حَتَّى يُصِيبَ الْأَرْضَ مِنْ دُمُوعِهِ لَمْ يُعَذِّبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢٦٠/٤

162. Anas ibne-Mālik رضي الله عنه narrates that Nabí ﷺ said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh. Such that a few tears fall on the ground, Allāh Ta'ālā will not punish him on the Day of Resurrection. (Mustadrak Hākim)

﴿163﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَاثَرَيْنِ: قَطْرَةٌ مِنْ دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٍ تَهْرَاقُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْإِثْرَانِ فَاثَرٌ فِي سَبِيلِ اللَّهِ وَاثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في فضل المرباط، رقم: ۱۶۶۹

163. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of *Hajj*). (Tirmidhi)

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّبَا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ.

رواه البخارى، باب الصدقة باليمين، رقم: ۱۴۲۳

164. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the *masjid*, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhari)

﴿165﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مُجْلِسًا لَمْ

يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى القوم يجلسون

ولا يذكرون الله، رقم ٣٣٨٠

165. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: If people sit in a gathering in which they do not do the *Dhikr* of Allāh nor send *Salawāt* on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhi)

﴿166﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ.

رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٦

166. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُونَ اللَّهَ فِيهِ وَيُصَلُّونَ عَلَى النَّبِيِّ، إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، وَإِنْ أُدْخِلُوا الْجَنَّةَ لِلثَّوَابِ.

رواه ابن حبان، قال المحقق: إسناده صحيح ٣٥٢/٢

167. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: If people sit together without doing the *Dhikr* of Allāh and without sending *Salawāt* on Nabí ﷺ, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Hibban)

﴿168﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ.

رواه ابوداؤد، باب كراهية ان يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٥

168. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the

decaying corpse of a donkey, and it will be a cause of regret for them (on the day of Resurrection): (Abu Dāwūd)

Note: The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhūd)

﴿169﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَيْعِجْزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُحْطَ عَنْهُ أَلْفُ خَطِيئَةٍ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٢

169. Sa'd رضي الله عنه narrates that we were with Rasūlullāh ﷺ and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says Subanallāh Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him.

(Muslim)

﴿170﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ يَنْعَظِفْنَ حَوْلَ الْعَرْشِ، لَهُنَّ ذَوِي كَذَوِي النَّحْلِ، تَذْكُرُ بِصَاحِبِهَا، أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، أَوْ لَا يَزَالُ لَهُ، مَنْ يُذَكِّرُ بِهِ؟

رواه ابن ماجه، باب فضل التسبيح، رقم: ٣٨٠٩

170. Nu'mān ibne-Bashi'r Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Among the words by which you glorify Allāh are: *Subhanallāh* (Glory be to Allāh who is above all faults), *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), *Alhamdulillah* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

﴿171﴾ عَنْ يُسَيْرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِذْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْوُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفَلْنَ فَتَنْسِينَ الرَّحْمَةَ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فی فضل التسبیح.....رقم: ۳۵۸۳

171. Yusairah Radiyallāhu 'anhā narrates that Rasūlullāh ﷺ told us: Make it obligatory upon yourselves to say *Subhanallah* (Glory be to Allāh Who is above all faults), *Lā ilāhā illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subhanal Malikil Quddiūs* - Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhī)

﴿172﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه البزار واسناده جيد، مجمع الزوائد ۱۱۱/۱۰

172. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who says: Glory be to Allāh Who is above all faults, and all Praise be to Him a date tree will be planted for him in Paradise. (Bazzār, Majma-'uz-Zawā'id)

﴿173﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: مَا اضْطَفَأَهُ اللَّهُ لِمَلَا نِكَتِهِ أَوْ لِعِبَادِهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

رواه مسلم، باب فضل سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، رقم: ۶۹۲۵

173. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: *Subhanallāhi wabihamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

﴿174﴾ عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ أَوْ وَجِبَتْ لَهُ الْجَنَّةُ، وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَأَرْبَعًا وَعِشْرِينَ أَلْفَ حَسَنَةٍ قَالُوا: يَا رَسُولَ اللَّهِ! إِذَا لَا يَهْلِكُ مِنَّا أَحَدٌ؟ قَالَ: بَلَى، إِنَّ أَحَدَكُمْ لَيَجِيءُ بِالْحَسَنَاتِ لَوْ وَضِعَتْ عَلَى جَبَلٍ أَثْقَلَتْهُ، ثُمَّ تَجِيءُ النِّعَمُ

فَتَذْهَبُ بِتِلْكَ، ثُمَّ يَتَطَاوَلُ الرَّبُّ بَعْدَ ذَلِكَ بِرَحْمَتِهِ.

رواه الحاكم و قال: صحيح الاسناد، الترغيب ٤٢١/٢

174. Abu Talhah رضي الله عنه narrates that Rasúlullāh ﷺ said: He, who says *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, *Subhānillāhi wabihamdihi* (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Sahābah expressed: O Rasúlullāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the *Rabb*, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Hākim. Targhib)

﴿175﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ، فَقَالَ: إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

رواه مسلم، باب فضل سبحان الله و بحمده رقم: ٦٩٢٦،

والترمذى الا انه قال: سُبْحَانَ رَبِّي وَبِحَمْدِهِ وقال: هذا حديث حسن صحيح، باب اى الكلام احب الى الله، رقم: ٣٥٩٣

175. Abu Dhar رضي الله عنه narrates that Rasúlullāh ﷺ said:.. Should I not inform you of the words dearest to Allāh? I said: O Rasúlullāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are *Subhanallāhi wabihamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says. the dearest words to Allāh are: *Subhana Rabbi wabihamdihi* (Glory be to my *Rabb* who is above all faults, and all praise be to Him). (Tirmidhi)

﴿176﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب فى فضائل سبحان الله و بحمده..... رقم: ٣٤٦٥

176. Jābir رضي الله عنه narrates that Nabí ﷺ said: He who says *Subhanallāhil*

Azim wabihamdihi (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhi)

﴿177﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ. رواه البخارى، باب قول الله تعالى و نضع الموازين القسط ليوم القيامة، رقم: ٧٥٦٣

177. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Two sentences beloved to *Ar-Rahmān* (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory be to Allāh Who is above all faults, the incomparably Great, and all praise be to him. (Bukhari)

﴿178﴾ عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَافٍ أَسْبَحُ بِهِنَّ فَقَالَ: يَا بِنْتُ حُيٍّ! مَا هَذَا؟ قُلْتُ: أَسْبَحُ بِهِنَّ، قَالَ: قَدْ سَبَّحْتُ مِنْذُ قُمْتُ عَلَى رَأْسِكَ أَكْثَرَ مِنْ هَذَا قُلْتُ: عَلِّمْنِي يَا رَسُولَ اللَّهِ قَالَ: قُولِي سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ.

رواه الحاكم في المستدرک و قال: هذا حديث صحيح ولم يخرجاه و وافقه الذهبي ٥٤٧/١

178. Safiyya Radiyallāhu 'anha narrates that Rasūlullāh ﷺ visited me. There were four thousand date stones lying before me and I was glorifying Allāh (*Tasbīb*). He said: O daughter of Huyya (Safiyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

﴿179﴾ عَنْ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتُ عَلَى

الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتَ بِعَدَدِ أَرْبَعِ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وَزَنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِذَاذَ كَلِمَاتِهِ.

رواه مسلم، باب التسبيح أول النهار و عند النوم، رقم: ٦٩١٣

179. Juwairiyah Radiyallāhu anha narrates that Nabí ﷺ left her for the morning *Salāt*, while she was in her place of *Salāt*, and returned after *Salāt-ul-Adha* (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabí ﷺ said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِذَاذَ كَلِمَاتِهِ

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words. (Muslim)

﴿180﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى. أَوْحَصَى. تُسَبِّحُ بِهِ فَقَالَ: أَخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ؟ فَقَالَ: سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَ اللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ.

رواه ابوداؤد، باب التسبيح بالخصى، رقم: ١٥٠٠

180. Sa'd ibne-Abi Waqqās رضي الله عنه narrates that he went with Rasūlullāh ﷺ to a *Sahābiyah* who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

Subhānallāh - (Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and *Subhānallāh*, as many times as the number of what He created in the earth; and *Subhanallāh*, as many times as the number of what is between these two; and *Subhānallāh*, as many times as the number of those He will create.

Then say, *Allāh akbar* (Allāh the Greatest) - in the same way.

Then say: *Al-hamdulillāh* (All praise be to Allāh) - in the same way.

Then say: *Lā ilāh illā Allāh* (None is worthy of worship but Allāh) - in the same way. And say: *Lā ḥawla wa lā quwwa illā bi-Allāh* (There is no might to resist evil and no power to do good, except through Allāh) in the same way. (Abu Dāwūd)

﴿181﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَ أَنَا جَالِسٌ أَحْرَكْتُ شَفَتِي فَقَالَ: بِمَ تَحْرِكُ شَفَتَيْكَ؟ قُلْتُ: أَذْكُرُ اللَّهَ يَا رَسُولَ اللَّهِ قَالَ: أَفَلَا أُخْبِرُكَ بِشَيْءٍ إِذَا قُلْتَهُ، ثُمَّ دَابَّتِ اللَّيْلُ وَالنَّهَارُ لَمْ تَبْلُغْهُ؟ قُلْتُ: بَلَى، قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي كِتَابِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ سَمَوَاتِهِ وَ أَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ، وَ تَسْبِيحٌ مِثْلَ ذَلِكَ، وَ تَكْبِيرٌ مِثْلَ ذَلِكَ.

رواه الطبرانی من طريقين واسناد احدهما حسن، مجمع الزوائد ١٠٩/١٠

181. Abu Umāmah Al-Bāhili رضي الله عنه narrates that Rasūlullāh ﷺ came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlullāh! I am remembering Allāh. He said: Should not tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh ﷺ said: Say

الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ سَمَوَاتِهِ وَ أَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ

Alhamdulillāh - (All praises be to Allāh) - equal to the things counted by His Book; and *Alhāmdulillāh*, equal to the things presented in

His Book; and *Alhāmdulillāh*, equal to the number as counted by all His creation; and *Alhāmdulillāh*, equal to the count of things needed to fill all His creation; and *Alhāmdulillāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Alhāmdulillāh*, equal to the count of every thing; and *Alhāmdulillāh* on every thing.

And in same way say *Subhānallāh* (Glory be to Allāh Who is above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا فِي كِتَابِهِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا
أَحْصَى خَلْقَهُ، وَسُبْحَانَ اللَّهِ مِثْلَ مَا فِي خَلْقِهِ، وَسُبْحَانَ اللَّهِ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَسُبْحَانَ
اللَّهِ عَدَدَ كُلِّ شَيْءٍ وَسُبْحَانَ اللَّهِ عَلَى كُلِّ شَيْءٍ،

Subhānallāh - (Glory be to Allāh Who is above all faults) - equal to the things counted by his Book; and *Subhānallāh*, equal to the things presented in His Book; and *Subhānallāh*, equal to the number as counted by all His creation; and *Subhānallāh*, equal to the count of things needed to fill all His creation; and *Subhānallāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Subhānallāh*, equal to the count of every thing; and *Subhānallāh* on every thing.

اللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا فِي كِتَابِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى
خَلْقَهُ، وَاللَّهُ أَكْبَرُ مِثْلَ مَا فِي خَلْقِهِ، وَاللَّهُ أَكْبَرُ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ كُلِّ
شَيْءٍ وَاللَّهُ أَكْبَرُ عَلَى كُلِّ شَيْءٍ.

Allāhu Akbar - (Allāh is the greatest) - equal to the things counted by His Book; and *Allāhu Akbar*, equal to the things presented in His Book; and *Allāhu Akbar*, equal to the number as counted by all His creation; and *Allāhu Akbar* equal to the count of things needed to fill all His creation; and *Allāhu Akbar*, equal to the count of things needed to fill the space between the heavens and the earth; and *Allāhu Akbar*, equal to the count of every thing; and *Allāhu Akbar* on every thing.

(Tabarānī. Majma'uz-Zawāid)

﴿182﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَنْ يُدْعَى

إِلَى الْجَنَّةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَّاءِ.

رواه الحاكم و قال: صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٢/١

182. Ibne-Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The first to be invited to paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Hākim)

﴿183﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرِبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا.

رواه مسلم، باب استحباب حمد الله تعالى بعد الأكل والشرب، رقم: ٦٩٣٢

183. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, Praises Him. (Muslim)

﴿184﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَلِمَتَانِ إِحْدَاهُمَا لَيْسَ لَهَا نَاهِيَةٌ دُونَ الْعَرْشِ، وَالْأُخْرَى تَمَلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

رواه الطبراني ورواه الى معاذ بن عبد الله ثقة سوى ابن لهيعة ولحديثه هذا شواهد، الترغيب ٤٣٤/٢

184. Mu'ādh ibne-Jabal رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are *Lā ilāhā illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tabarāni, Targhīb)

﴿185﴾ عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّ هُنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي. أَوْ فِي يَدِهِ: التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ وَالتَّكْبِيرُ يَمَلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

(الحديث) رواد الترمذی وقال: حديث حسن، باب فيه حديث أن التسبيح نصف الميزان، رقم: ٩١٥٣

185. A Sahābī from the tribe of Banī Sulaim narrates that Rasulullāh ﷺ counted these words on my hand or on his hand, and said: *Subhanallah* (Glory be to Allāh who is above all faults) fills half the Scale; and *Alhāmdulillāh* (All praise be to Allāh), fills it

fully and *Allāhu Akbar* (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhi)

﴿186﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الحاكم وقال: صحيح على شرطهما ولم يخرجاه ووافقه الذهبي ٢٩٠/٤

186. Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlullāh! He replied:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh. (Mustudrak Hākim)

﴿187﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: مَرَأُتُكَ فَلْيُكْثِرُوا مِنْ غِرَاسِ الْجَنَّةِ فَإِنَّ تُرْبَتَهَا طَيِّبَةٌ، وَأَرْضُهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه احمد ورجال احمد رجال الصحيح غير عبد الله بن عبد الرحمن

بن عبد الله بن عمر بن الخطاب و هو ثقة لم يتكلم فيه احد و وثقه ابن حبان ، مجمع الزوائد ١١٩/١٠

187. Abu Ayyúb Al-Ansarí رضي الله عنه narrates that on the night of *Mai'rāj* (the Ascension), Rasūlullāh ﷺ passed by Ibrāhīm عليه السلام. Ibrāhīm عليه السلام asked: O Jibrail! Who is with you? Jibrail عليه السلام said: Muhammad ﷺ. Ibrāhīm عليه السلام said to him: Command your *Ummah* to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh. (Musnad Ahmad, Majma'uz-Zawā'id)

﴿188﴾ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ الْكَلَامِ

إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ
(وهو جزء من الحديث) -رواه مسلم باب كراهة التسمية بالاسماء القبيحة..... رقم: ٥٦٠١، وزاد
أحمد: أَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْآنِ أَرْبَعٌ وَهِيَ مِنَ الْقُرْآنِ ٢٠/٥

188. Samurah ibne-Jundub رضي الله عنه narrates that Rasūlullāh ﷺ said: The dearest saying to Allāh are four: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilāha illāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur'ān are four, and these are from the Qur'āh. (Musnad Ahmad)

﴿189﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٧

189. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said that: I say; *Subhānallāh* (Glory be to Allāh who is above all faults), *Alhāmdulillāh* (Praise be to Allāh), *Lā ilāha illāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

﴿190﴾ عَنْ أَبِي سَلْمَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَخٍ بَخٍ بِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَالْوَلَدُ الصَّالِحُ يُتَوَقَّى لِلْمُسْلِمِ فَيَحْتَسِبُهُ.

رواه الحاكم و قال: هذا حديث صحيح الاسناد ووافقه الذهبي ٥١١/١

190. Abu Salma رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: How excellent are five things! and how heavy on the Scale: (1) *Subhānallāh* (Glory be to Allāh who is above all faults), (2) *Alhāmdulillāh* (All Praise be to Allāh), (3) *Lā ilāha illāh* (None is worthy of worship but Allāh), (4) *Allāhu Akbar* (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Hākim)

﴿191﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، كُتِبَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ. (وهو جزء من الحديث) رواه الطبراني في الكبير والوسط ورجالهما

رجال الصحيح غير محمد بن منصور الطوسي وهو ثقة، مجمع الزوائد ١٠٦/١٠

191. 'Abdullah ibne-Umar Radiyallāhu 'anhuma narrates that he heard Rasūlullāh ﷺ saying: He who says: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā illahā illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), then for every letter, ten virtues are recorded for him. (Tabarāni, Majmau-'uz-Zwāid)

﴿192﴾ عَنْ أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ كَبُرْتُ وَضَعُفْتُ، أَوْ كَمَا قَالَتْ: فَمُرْنِي بِعَمَلٍ أَعْمَلُ وَأَنَا جَالِسَةٌ؟ قَالَ: سَبِّحِي اللَّهَ مِائَةَ تَسْبِيحَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ رَقِيَّةٍ تُغْتَقِنُهَا مِنْ وَلَدٍ إِسْمَاعِيلَ، وَاحْمَدِي اللَّهَ مِائَةَ تَحْمِيدَةٍ فَإِنَّهَا تَعْدِلُ مِائَةَ فَرَسٍ مُسَرَّجَةٍ مُلْجَمَةٍ تَحْمِلِينَ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَكَبِّرِي اللَّهَ مِائَةَ تَكْبِيرَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ بَدَنَةٍ مُقْلَدَةٍ مُتَقَبَّلَةٍ، وَهَلِّلِي اللَّهَ مِائَةَ، قَالَ ابْنُ خَلْفٍ: أَحْسِبُهُ قَالَ: تَمَلَّا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ إِلَّا أَنْ يَأْتِيَ بِمِثْلِ مَا آتَيْتِ. قلت: رواه ابن ماجه باختصار ورواه احمد و الطبراني في الكبير ولم يقل أَحْسِبُهُ. ورواه في الاوسط الا أنه قال فيه: قُلْتُ: يَا رَسُولَ اللَّهِ كَبُرْتُ سِنِي، وَرَقَّ عَظْمِي فَذَلَّنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخِ بَخِ، لَقَدْ سَأَلْتِ، وَقَالَ خَيْرٌ لَكَ مِنْ مِائَةِ بَدَنَةٍ مُقْلَدَةٍ مُجَلَّلَةٍ تُهْدِيْنَهَا إِلَى بَيْتِ اللَّهِ تَعَالَى: وَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ، مِائَةَ مَرَّةٍ، فَهُوَ خَيْرٌ لَكَ مِمَّا أَطْبَقْتُ، عَلَيْهِ السَّمَاءُ وَالْأَرْضُ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ أَفْضَلُ مِمَّا رَفَعَ لَكَ إِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتِ أَوْزَادَ وَأَسَانِيدَهُمْ حَسَنَةً، مجمع الزوائد ١٠٨/١٠ رواه الحاكم وقال: قُولِي: لَا إِلَهَ إِلَّا اللَّهُ لَا تَتْرُكُ ذَنْبًا، وَلَا يُشَبِّهُهَا عَمَلٌ.

وقال: هذا حديث صحيح الاسناد ووافقه الذهبي ٥١٤/١

192. Umme Hānī binte Abū Tālib Radiyallāhu 'anha narrates that one day Rasūlullāh ﷺ came to our house. I said: O Rasūlullāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh ﷺ replied: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults) one hundred times: its reward is like

setting free one hundred slaves from the descendants of Isma'il عليه السلام. Say, *Alhamdulillah* (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for *Jihad*). Say, *Allāhu Akbar* (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, *Lā illaha illallah* (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day no one's deed will be better than yours which would be accepted by Allāh, except one who has done the same as you.

(ibne-Majah, Tabarāni, Musnad Ahmad)

In another narration. Umme Hānī Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, *Allāhu Akbar* (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, *Lā ilāhā Illallāh* (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more.

(Majma-'uz-Zawāid)

In another narration it is also stated: Say, *Lā ilāhā Illallāh* (None is worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it.

(Mustadrak Hakim)

﴿193﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا، فَقَالَ: يَا أَبَا هُرَيْرَةَ! مَا الَّذِي تَغْرِسُ؟ قُلْتُ: غِرَاسًا لِي، قَالَ: أَلَا أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هَذَا؟ قَالَ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، يَغْرِسُ لَكَ، بِكُلِّ وَاحِدَةٍ، شَجَرَةً فِي الْجَنَّةِ.

رواد ابن ماجه باب فضل التسبيح، رقم: ٣٨٠٧

193. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ passed by me and I was planting a sapling. He asked: O Abu Hurairah! What

are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasúlullāh! He said: Say, *Subhanallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā ilahā illāllāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

﴿١٩٤﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: خُذُوا جُنُتَكُمْ، قُلْنَا: يَا رَسُولَ اللَّهِ! أَمِنْ عَدُوِّ حَضْرٍ؟ فَقَالَ: خُذُوا جُنُتَكُمْ مِنَ النَّارِ، قُولُوا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُنَّ يَأْتِينَ يَوْمَ الْقِيَامَةِ مُسْتَقْدِمَاتٍ، وَمُسْتَأْخِرَاتٍ، وَمُنْجِيَاتٍ وَمُجَنِّبَاتٍ وَهُنَّ الْبَاقِيَّاتُ الصَّالِحَاتُ.

مجمع البحرين في زوائد المعجمين ٣٢٩/٧ قال المحشي أخرجه

الطبراني في الصغير و قال الهيثمي في المجمع: و رجاله رجال الصحيح غير داود بن بلال وهو ثقة

194. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ came to us and said: Take your shields! Sahābah asked: O Rasúlullāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā illahā illāllāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest) and *Wala haula wala quwwata illā billāhi* (There is no might to resist evil, and no power to do good, except through Allāh). These words will come from the front, back, right, and left and these are those good deeds for which the reward will be given eternally. (Tabarānī, Majma'ui-Bahrain)

Note: 'These words will come from the front,' implies that these words will come forward to intercede for him; while, 'back, right, and left,' implies that these words will protect him from the Punishment. (Majma-ul-Bahrain)

﴿١٩٥﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ تَنْفُضُ الْخَطَايَا كَمَا تَنْفُضُ الشَّجَرَةَ وَرَقَهَا. رواه أحمد ١٥٢/٣

195. Anas رضي الله عنه narrates that Rasúlullāh ﷺ said: Say *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise

be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

﴿196﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَسْتَطِيعُ أَنْ يَعْمَلَ فِي كُلِّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالَ: كُلُّكُمْ يَسْتَطِيعُهُ، قَالُوا: يَا رَسُولَ اللَّهِ! مَاذَا؟ قَالَ: سُبْحَانَ اللَّهِ أَعْظَمُ مِنْ أُحُدٍ، وَالْحَمْدُ لِلَّهِ أَعْظَمُ مِنْ أُحُدٍ، وَلَا إِلَهَ إِلَّا اللَّهُ أَعْظَمُ مِنْ أُحُدٍ، وَاللَّهُ أَكْبَرُ أَعْظَمُ مِنْ أُحُدٍ.

رواه الطبراني و البزار و رجالهما رجال الصحيح، مجمع الزوائد ١٠٥/١٠

196. 'Imran ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Who amongst you can do a deed every day equal to mount Uhud? Sahābah submitted: O Rasūlullāh! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahabāh asked: O Rasūlullāh! What is that? He said: The reward for *Subhānallāh* (Glory be to Allāh Who is above all faults) is more than Uhud! The reward for *Alhāmdulillāh* (All Praise be to Allāh) is more than Uhud! The reward for *Lā ilahā illallāh* (None is worthy of worship but Allāh) is more than Uhud! The reward for *Allāhu Akbar* (Allāh is Greatest) is more than Uhud. (Tabarani, Bazzar, Majmauz-Zawaid)

﴿197﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعَوْا، قُلْتُ: يَا رَسُولَ اللَّهِ وَمَا رِیَاضُ الْجَنَّةِ؟ قَالَ: الْمَسَاجِدُ، قُلْتُ: وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ؟ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ. رواه الترمذی

وقال: حديث حسن غريب، باب حديث: في أسماء الله الحسنى مع ذكرها تماما، رقم: ٣٥٠٩

197. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlullāh! What are the gardens of Paradise? He replied: *Masjids*. I asked O Rasūlullāh! What is the feed? He replied: To say: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh), *Lā ilahā illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tirmidhi)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ اصْطَفَىٰ مِنَ الْكَلَامِ أَرْبَعًا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، فَمَنْ قَالَ: سُبْحَانَ اللَّهِ كُتِبَ لَهُ عِشْرُونَ حَسَنَةً، وَحُطَّتْ عَنْهُ عِشْرُونَ سَيِّئَةً، وَمَنْ قَالَ: اللَّهُ أَكْبَرُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مِنْ قَبْلِ نَفْسِهِ كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً وَحُطَّتْ عَنْهُ ثَلَاثُونَ سَيِّئَةً.

رواه النسائي في عمل اليوم والليلة، رقم: ٨٤٠

198. Abu Hurairah and Abu Sa'id Al-Khudri Radiyallāhu 'anhuma narrate that Nabí ﷺ said: Allāh has chosen from His Book four things *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), *Lā ilahā illallāhu* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). He who says *Subhānallāh* (Glory be to Allāh Who is above all faults), twenty virtues are written for him, and twenty sins are erased. He who says *Allāhu Akbar* (Allāh is the Greatest), he gets the same reward. He who says *Lā ilahā illallāhu* (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart *Alhāmdulillāhi-Rabbil- alamin* (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. (Amalul Yaumi wal Lailah lin Nasaí)

﴿199﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اسْتَكَثِرُوا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قِيلَ: وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمِلَّةُ، قِيلَ وَمَا هِيَ؟ قَالَ: التَّكْبِيرُ وَالتَّهْلِيلُ، وَالتَّسْبِيحُ، وَالتَّحْمِيدُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الحاكم وقال: هذا أصح إسناد المصريين ووافقه الذهبي ٥١٢/١

199. Abu Sa'id Al-Khudri ؓ narrates that Rasūlullāh ﷺ said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlullāh? He replied: These are the fundamentals of *Deen*. It was asked: What are these? Rasūlullāh ﷺ said: Say, *Allāhu Akbar* (Allāh is the Greatest) - *Lā ilahā illallāh* (None is worthy of worship but Allāh) - *Subhānallah* (Glory he to Allāh Who is above all faults), *Alhamdulillāh* (All Praise be to Allāh), and *Walā hula walā quwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Hākim)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word 'Al-Millah', refers to the fact that these words have a fundamental significance in *Deen*). (Fath-ur-Rabbānī)

﴿200﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُنَّ الْبَاقِيَّاتُ الصَّالِحَاتُ، وَهِنَّ يَحْطُطْنَ الْخَطَايَا كَمَا تَحْطُ الشَّجَرَةُ وَرَقُهَا، وَهِنَّ مِنْ كُنُوزِ الْجَنَّةِ.

رواه الطبراني بإسناد بن في أحد هما: عمر بن راشد اليعامى، وقد وثق

على ضعفه وبقيّة رجاله رجال الصحيح، مجمع الزوائد - ١٠٤/١٠

200. Abu Darda رضي الله عنه narrates that Rasūlullāh ﷺ said: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alhāmdulillāh* (All Praise be to Allāh). *Lā ilahā illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest), and *Walā haula walā quwwata illa billah* (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise.

(Tabarānī, Majma-'uz-Zawā'id)

﴿201﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في فضل التسبيح والتكبير والتحميد، رقم: ٣٤٦٠ وزاد الحاكم: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

وقال الذهبي: حاتم ثقة، وزيادته مقبولة ٥٠٣/١

201. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Whoever says on earth,

لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh, Allāh is the Greatest, there is no might to resist evil, and no power to do good, except through Allāh.

his sins are forgiven, even if those are like the foam of the ocean.
(Tirmidhī)

In another narration, the same reward is with the addition of **سُبْحَانَ اللَّهِ** (Glory be to Allāh Who is above all faults), and **وَالْحَمْدُ لِلَّهِ** (All Praise be to Allāh).
(Mustadrak Hākim)

﴿202﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: أَسْلَمَ عَبْدِي وَاسْتَسْلَمَ.
رواه الحاكم وقال: صحيح الإسناد ووافقه الذهبي ٥٠٢/١

202. Abu Hurairah رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Whoever (sincerely) says:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Glory be to Allāh Who is above all faults and All Praise be to Allāh, and none is worthy of worship but Allāh, and Allāh is the Greatest, and there is no might to resist evil, and no power to do good, except through Allāh.

On this Allāh says: My slave has become obedient, and has surrendered himself to Me.
(Mustadrak Hākim)

﴿203﴾ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ قَالَ: يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَخَدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَخَدِي لَا شَرِيكَ لِي وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي وَكَانَ يَقُولُ: مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ.

رواه الترمذی و قال هذا حديث حسن غريب، باب ما جاء ما يقول العبد اذا مرض، رقم: ٣٤٣

203. Abu Sa'ād Al-Khudrī and Abu Hurairah Radiyallāhu 'anhuma both witness that Rasūlullāh ﷺ in a *Hadith Qudsi* said: Whosoever says: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (None is worthy of worship but Allāh, and

Allāh is the Greatest), his *Rabb* confirms and says: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ (None is worthy of worship but Me, and I am the Greatest).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ (None is worthy of worship but Allāh, The Alone), Allāh Ta'ālā says: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي (None is worthy of worship but Me and I am Alone).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh Ta'ala says: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due).

Allāh Ta'ālā says: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh). Allāh Ta'ālā says:

لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي (None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me). Rasūlullāh ﷺ said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)

﴿204﴾ عَنْ يَعْقُوبَ بْنِ عَاصِمٍ رَحِمَهُ اللَّهُ أَنَّهُ سَمِعَ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا قَالَ عَبْدٌ قَطُّ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مُخْلِصًا بِهَا رُوحَهُ، مُصَدِّقًا بِهَا قَلْبَهُ لِسَانَهُ إِلَّا فُتِقَ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى يَنْظُرَ اللَّهُ إِلَى قَائِلِهَا وَحَقٌّ لِعَبْدٍ نَظَرَ اللَّهُ إِلَيْهِ أَنْ يُعْطِيَهُ سُؤْلَهُ.

204. Yaqúb ibne-'Ásim Rahimahullah narrates that two Sahabah Radiyallahu 'anhuma heard Rasúlullāh ﷺ saying: Any slave (of Allāh) who says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks.

(Amalul Yaumi wal Lailah lin Nasai)

﴿205﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب في دعاء يوم عرفة، رقم: ٣٥٨٥

205. 'Abdullah ibne-'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: The best supplication is the supplication on the clay of 'Arafa. and the best words which I and the prophets before me have said, is

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhi)

﴿206﴾ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةَ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا

وَكُتِبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ. رواه الترمذی، باب ما جاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

206. It is narrated that Nabí ﷺ said: Whosoever sends Salawat on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him.

(Tirmidhi)

﴿207﴾ عَنْ عُمَيْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكُتِبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ.

رواه النسائي في عمل اليوم والليلة رقم: ٦٤

207. 'Umais Al-Ansari رضي الله عنه narrates that Rasūlullāh ﷺ said: Whosoever, from my *Ummah*, sends *Salawāt* on me once with sincerity of his heart, Allāh will bestow on him ten blessings: raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (Amalul Yaumi wal Lailah Lin Nasai)

﴿208﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : اكثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِي كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِي تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّي مَنْزِلَةً.

رواه البيهقي باسناد حسن الا ان مكحولاً قيل: لم يسمع من ابي امامة، الترغيب ٥٠٣/٢

208. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Send *Salawāt* excessively upon me on every Friday, for the *Salawāt* of my *Ummah* are presented to me on every Friday. He who invokes *Salawāt* excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqi, Targhīb)

﴿209﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : اكثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ آتَانِي جِبْرِيلُ أَنْفَا عَنْ رَبِّهِ عَزَّوَجَلَّ فَقَالَ : مَا عَلَيَّ الْأَرْضِ مِنْ مُسْلِمٍ يُصَلِّي عَلَيْكَ مَرَّةً وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَمَلَائِكَتِي عَلَيْهِ عَشْرًا.

رواه الطبراني عن ابي ظلال عنه، وابو ظلال وثق، ولا يضر في المتابعات، الترغيب ٤٩٨/٢

209. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Send *Salawāt* excessively upon me on Friday, for Jibraīl عليه السلام has just come to me with a message from my *Rabb* ﷻ: When any Muslim on the earth sends *Salawāt* upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Tabarānī, Targhīb)

﴿210﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً.

رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

210. 'Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasúlullāh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawāt* on me excessively. (Tirmidhī)

﴿211﴾ عَنْ كَعْبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلَاثُ اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أَبِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرَّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: فَالنِّصْفُ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالثَّلَاثِينَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله.....، رقم: ۲۴۵۷

211. Ka'b رضي الله عنه narrates that when two-third of the night had passed, Rasúlullāh ﷺ would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasúlullāh! I wish to send *Salawāt* on you excessively, how much should I devote for *Salawāt* on you? Rasúlullāh ﷺ said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send *Salawāt* on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasúlullāh ﷺ has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُولُوا: اللَّهُمَّ

210. 'Abdullah ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: The closest to me from my *Ummah* on the Day of Resurrection will be the one who sends *Salawāt* on me excessively. (Tirmidhi)

﴿211﴾ عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أَبِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: مَا شِئْتَ قَالَ قُلْتُ: الرَّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: فَالنِّصْفُ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ قُلْتُ: فَالثَّلَاثِينَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله..... رقم: ۲۴۵۷

211. Ka'b رضي الله عنه narrates that when two-third of the night had passed, Rasūlullāh ﷺ would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasūlullāh! I wish to send *Salawāt* on you excessively, how much should I devote for *Salawāt* on you? Rasūlullāh ﷺ said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send *Salawāt* on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhi)

Note: Rasūlullāh ﷺ has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

﴿212﴾ عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُولُوا: اللَّهُمَّ

Praiseworthy, the Most Glorious.

(Bukhārī)

﴿214﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

رواه البخارى، باب الصلاة على النبي ﷺ، رقم: ٦٣٥٨

214. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that we asked: O Rasūlullāh! We know how to send *Salām* (salutations) on you (in *Tashahhud* of *Salāt*). How should we send *Salawat* on you? He replied: Say.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

O Allāh! Send Your *Salawāt* on Muhammad, who is Your slave and Your Messenger, as You sent Your *Salawāt* on Ibrāhīm; and Send Your Blessings on Muhāmmad and the family of Muhāmmad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

﴿215﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكَيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

رواه ابو داود، باب الصلاة على النبي ﷺ بعد التشهد، رقم: ٩٨٢

215. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: He who would like to have his reward weighed in a very large scale, he should send *Salawāt* on me and on my family like this:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah! Send Your *Salawat* (Honours, Graces, and Mercies) on Muhammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent *Salawāt* on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(Abu Dawūd)

﴿216﴾ عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَى مُحَمَّدٍ وَقَالَ: اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ-

رواه البزار والطبرانی فی الاوسط والكبير واسانيدهم حسنة، مجمع الزوائد ٢٥٤/١٠

216. Ruwaifi' ibne-Thabit رضي الله عنه narrates that Rasūlullāh ﷺ said: He who sends *Salawāt* on Muhammad by saying:

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection,

My intercession will be guaranteed for him.

(Bazzar, Tabarani, Majmauz-Zawāid)

﴿217﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: يَا عَبْدِي مَا عَبْدَتَنِيْ وَرَجَوْتَنِيْ فَإِنِّيْ غَافِرٌ لَّكَ عَلَى مَا كَانَ فِيْكَ، وَيَا عَبْدِيْ إِنْ لَقِيتَنِيْ بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِيْ لَقِيتُكَ بِقُرَابِهَا مَغْفِرَةً. (الحديث) رواه احمد ١٥٤/٥

217. Abu Dhar رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Indeed Allāh the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world.

(Musnad Ahmad)

﴿218﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِيْ وَرَجَوْتَنِيْ غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيْكَ وَلَا أُبَالِيْ. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا أُبَالِيْ. (الحديث) رواه الترمذی، وقال: هذا حديث حسن غريب، باب الحديث القدسي: يا ابن آدم أنك

مادعوتني رقم: ٣٥٤٠

218. Anas ibne-Malik رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying in a *Hadīth Qudsi* that Allāh the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam!

If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhi)

﴿219﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ ذَنْبًا فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنِبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ.

رواه البخارى، باب قول الله تعالى 'يريدون ان يبدلوا كلام الله، رقم: ٧٥٠٧

219. Abu Hurairah رضي الله عنه narrates that I heard Nabī ﷺ narrating in a *Hadīth Qudsī*: Any slave of Allāh who committed a sin and said: O my *Rabb*! I have sinned, so forgive me. His *Rabb* says: Does My slave know that he has a *Rabb*, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said; O my *Rabb*! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my *Rabb*! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a *Rabb*, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.

﴿220﴾ عَنْ أُمِّ عِصْمَةَ الْعَوْصِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَعْمَلُ ذَنْبًا إِلَّا وَقَفَ الْمَلَكُ الْمُوَكَّلُ بِإِخْصَاءِ ذُنُوبِهِ ثَلَاثَ سَاعَاتٍ فَإِنْ اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ ذَلِكَ فِي شَيْءٍ مِنْ تِلْكَ السَّاعَاتِ لَمْ يُوقَفْهُ عَلَيْهِ، وَلَمْ يُعَذِّبْ يَوْمَ الْقِيَامَةِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢٦٢/٤

220. Umme 'Ismah Al-'Ausiyyāh Radiyallāhu anha narrates that

Rasúlullāh ﷺ said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three *Sā'āt* (a measure of time - about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Hākim)

﴿221﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ صَاحِبَ الشِّمَالِ لَيَرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِئِ أَوْ الْمُسِيءِ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللَّهَ مِنْهَا أَلْقَاهَا، وَإِلَّا كُتِبَتْ وَاحِدَةً.

رواه الطبرانی بإسناد ورجال أحدها وثقوا، مجمع الزوائد ٣٤٦/١٠

221. Abu Umāmah رضي الله عنه narrates that Rasúlullāh ﷺ said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six *Sā'āt* (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabarānī, Majma-'uz-Zawāid)

﴿222﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْةٌ سَوْدَاءُ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ، وَهُوَ الرَّأْنُ الَّذِي ذَكَرَ اللَّهُ ﷻ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ومن سورة ويل للمطففين، رقم: ٣٣٣٤

222. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifin: 14) (Tirmidhi)

﴿223﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَصْرَ مَنْ اسْتَغْفَرَوَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.
رواه ابو داؤد، باب فى الاستغفار، رقم: ١٥١٤

223. Abu Bakr رضي الله عنه narrates that Rasūlullāh ﷺ said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwūd)

Note: He who repents after committing a sin and has a firm intention not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhūd)

﴿224﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

رواه ابو داؤد، باب فى الاستغفار، رقم: ١٥١٨

224. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine. (Abu Dāwūd)

﴿225﴾ عَنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ تَسْرَهُ صَحِيفَتُهُ فَلْيَكْثِرْ فِيهَا مِنَ الْإِسْتِغْفَارِ.
رواه الطبرانى فى الاوسط ورجاله ثقات، مجمع الزوائد ١٠/٣٤٧

225. Zubair رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarānī, Majma-'uz-Zawāid)

﴿226﴾ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتَغْفَارًا كَثِيرًا.
رواه ابن ماجه، باب الاستغفار، رقم: ٣٨١٨

226. 'Abdullāh ibne-Busr رضي الله عنه narrates that Nabī ﷺ said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājah)

﴿227﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِى كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَاقَيْتُ فَاَسْأَلُونِى الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ وَمَنْ عَلِمَ مِنْكُمْ ابْنِ ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاَسْتَغْفِرْنِى بِقُدْرَتِى غَفَرْتُ لَهُ وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ

هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِكُمْ وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ وَلَوْ أَنَّ
 حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ اتَّقَى
 عَبْدٍ مِنْ عِبَادِي. لَمْ يَزِدْ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشَقَى
 عَبْدٍ مِنْ عِبَادِي. لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ
 وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَسَالَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّةُ مَا نَقَصَ
 مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَعَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا ذَلِكَ بِأَنِّي
 جَوَادٌ مَا جَدَّ عَطَائِي كَلَامٌ إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ.

رواه ابن ماجه، باب ذكر التوبة، رقم: ٤٢٥٧

227. Abu Dhar رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* narrated that Allāh *Tabāraka wa Ta'ālā* says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes.

(Ibne-Mājah)

﴿228﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً.

رواه الطبراني واسناده جيد، مجمع الزوائد ٣٥٢/١

228. 'Ubādah ibne-Sāmit رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who asks forgiveness for *Mu'min* men and *Mu'min* women, Allāh writes for him a virtue for every *Mu'min* man and *Mu'min* woman. (Tabarānī, Majma-'uz-Zawāid).

﴿229﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا التَّقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِداً لِلَّهِ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا.

رواه أبو داود، باب في المصافحة، رقم: ٥٢١١

229. Bara' ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying *Alhāmdulillāh*, Praise be to Allāh; *Yagfirullāhu lanā wa lakum*, May Allāh forgive you and me.) (Abu Dāwūd)

﴿230﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتْ مِنْهُ رَاحِلَتُهُ، تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجَذَلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامَهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيدًا، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا، إِنَّهُ وَاللَّهِ! اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ.

رواه مسلم، باب في الحوض على التوبة والفرح بها: ٦٩٥٩

230. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasūlullāh! He would be overwhelmed with joy. Rasūlullāh ﷺ said: Listen, I swear by Allāh! Allāh is more pleased, by the *taubah* (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

﴿231﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاقَهُ، فَأَنْقَلَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيَسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.

رواه مسلم، باب في الحض على التوبة والفرح بها، رقم: ٦٩٦٠

231. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh is more pleased with the *taubah*' (turning in repentance) of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! (*Aaouzu billahi Minash Shaitan irr ajeem*) He committed this mistake out of extreme joy. (Muslim)

﴿232﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ فَطَلَبَهَا حَتَّى أَذْرَكَهُ الْعَطَشُ ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ، فَإِنَّمَا حَتَّى أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ.

رواه مسلم، باب في الحض على التوبة والفرح بها، رقم: ٦٩٥٥

232. 'Abdullāh رضي الله عنه narrates I heard Rasūlullāh ﷺ saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and He down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the *'taubah'* (turning with repentance) of a

believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)

﴿233﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

رواه مسلم، باب قبول التوبة من الذنوب.....رقم: ٦٩٨٩

233. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh's 'Mercy) will continue until the sun rises from the West. (Muslim)

﴿234﴾ عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يَغْلُقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ.

(وهو قطعة من الحديث) رواه الترمذى وقال: هذا حديث حسن

صحيح، باب ما جاء فى فضل التوبة، رقم: ٣٥٣٦

234. Safwān ibne- 'Assāl رضي الله عنه narrates that Nabí ﷺ said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for 'taubah' (turning to Allāh in repentance), whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhī)

﴿235﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَغَرْ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ان الله يقبل توبة العبد.....رقم: ٣٥٣٧

235. 'Abdullāh ibne-Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily, Allāh accepts a slave's turning in repentance, until the agony of death manifests itself with the sound of *ghar ghara*. (Tirmidhī)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as *ghar ghara*, which is generally among the last signs of death after which *Imān* in Allāh or repentance is not considered valid.

﴿236﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ بِعَامٍ تَيْبَ عَلَيْهِ حَتَّى قَالَ بِشَهْرٍ حَتَّى قَالَ بِجُمُعَةٍ، حَتَّى قَالَ بِيَوْمٍ، حَتَّى قَالَ بِسَاعَةٍ، حَتَّى قَالَ بِفُوقِ.

رواه الحاكم ٢٥٨/٤

236. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who turns with repentance a year before his death, his *taubah* is accepted, or even if a month before, or a week before, or a day before, or a *Sā'āt* (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Hākim)

﴿237﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخْطَا خَطِيئَةً أَوْ أَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ.

رواه البيهقي في شعب الإيمان ٣٨٧/٥

237. 'Abdullāh ibne-Mas'ūd رَضِيَ اللَّهُ عَنْهُ narrates that Nabī ﷺ said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqī)

﴿238﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ.

رواه الترمذی وقال: هذا حديث غريب، باب في استعظام المؤمن ذنوبه..... رقم: ٢٤٩٩

238. Anas رَضِيَ اللَّهُ عَنْهُ narrates that Nabī ﷺ said: All the children of Adam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhī)

﴿239﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمرُهُ، وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٢٤٠/٤

239. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Hākim)

﴿240﴾ عَنْ الْأَعْرَبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

رواه مسلم، باب استحباب الاستغفار..... رقم: ٦٨٥٩

240. Agharr رضي الله عنه narrates that Rasûlullâh ﷺ said: Turn, you people, in repentance to Allâh for I turn in repentance to Him a hundred times a day. (Muslim)

﴿241﴾ عَنْ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلَأَ مِنْ ذَهَبٍ، أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

رواه البخارى، باب ما يتقى من فتنة المال رقم: ٦٤٣٨

241. 'Abdullâh ibne-Zubair Radiyallâhu 'anhuma said: O' people! Indeed, Nabî ﷺ used to say: If the son of Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Adam except the dust of the grave and Allâh accepts the repentance of one who turns with repentance (Allâh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhârî)

﴿242﴾ عَنْ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتُّوبُ إِلَيْهِ غُفِرَ لَهُ، وَإِنْ كَانَ قَرَّ مِنَ الرَّخْفِ. رواه ابو داود، باب في الاستغفار، رقم: ١٥١٧ ورواه الحاكم من حديث ابن مسعود وقال: صحيح على شرط مسلم الا انه قال: يَقُولُهَا ثَلَاثًا ووافقه الذهبي ١١٨/٢

242. Zaid رضي الله عنه narrates: I heard Nabî ﷺ saying: If anyone says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتُّوبُ إِلَيْهِ

I seek forgiveness of Allâh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance. He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times.

(Abu Dâwûd, Mustadrak Hâkim)

﴿243﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا ذُنُوبَاءُ وَذُنُوبَاءُ، فَقَالَ هَذَا الْقَوْلُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: قُلْ: اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي، فَقَالَهَا ثُمَّ قَالَ:

عُدَّ فَعَادَ، ثُمَّ قَالَ: عُدَّ فَعَادَ، فَقَالَ: قُمْ فَقَدْ غَفَرَ اللَّهُ لَكَ. رواه الحاكم، وقال: حديث

رواه عن اخرهم مدنيون ممن لا يعرف واحدا منهم بجرح ولم يخرجاه ووافقه الذهبي ٥٤٣/١

243. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that a man came to Rasūlullāh ﷺ and said: Alas, my sins! Alas, my sins! He said this twice or thrice. Rasūlullāh ﷺ asked him to say:

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي

O Allāh, Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasūlullāh ﷺ said: Say it again! He repeated it. Rasūlullāh ﷺ said: Say it once more! He repeated these words. Then Rasūlullāh ﷺ said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

﴿244﴾ عَنْ سَلْمَى أُمِّ بَنِي أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُمَا مَوْلَى رَسُولِ اللَّهِ ﷺ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِكَلِمَاتٍ وَلَا تُكْثِرْ عَلَيَّ، قَالَ: قُولِي: اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي وَقُولِي: سُبْحَانَ اللَّهِ عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي، وَقُولِي: اللَّهُمَّ اغْفِرْ لِي، يَقُولُ: قَدْ فَعَلْتُ: فَتَقُولِينَ عَشْرَ مَرَّاتٍ، يَقُولُ: قَدْ فَعَلْتُ.

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠٩/١٠

244. Salma Radiyallāhu 'anha asked: O Rasūlullāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: *Allāhu Akbar* (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: *Subhānallāh* (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: *Allāhum-maghfirli* (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Tabarāni, Majma-'uz-Zawā'id)

﴿245﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ، قَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ. قَالَ: فَهَوَ لَا لِرَبِّي، فَمَا لِي؟ قَالَ: قُلْ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي. رواه

مسلم، رقم: ٦٨٤٨، زاد من حديث أبي مالك: وَعَافِنِي وَقَالَ فِي رَوَايَةٍ: فَإِنَّ هَذَا تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتُكَ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٠، ٦٨٥١.

245. Sa 'd ibne-Abí Waqqās رَضِيَ اللَّهُ عَنْهُ narrates that a villager came to Rasúlullāh ﷺ and asked: Teach me some words, which I may repeat. He said: Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except' through Allāh, the Mighty, the Wise.

The villager said: These words are for my *Rabb*, what is for me? Rasúlullāh ﷺ said: Say:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ وَعَافِنِيْ

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasúlullāh said: Indeed, these words will get you 'all the good of this world and the Hereafter.

(Muslim)

﴿246﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيحَ

بِيَدَيْهِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في عقد التسبيح باليد، رقم: ٣٤٨٦.

246. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I saw Nabí ﷺ counting the praise of Allāh on his hands (fingers). (Tirmidhī)

DU'Á (SUPPLICATION) AND *DHIKR* (REMEMBRANCES) NARRATED FROM RASULULLAH ﷺ

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾
[البقرة: ١٨٦]

Allāh ﷻ said to His Prophet ﷺ: And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the *Du'ā* of the suppliant, when he calls Me in *Du'a*.
(Al-Baqarah:186)

وَقَالَ تَعَالَى: ﴿قُلْ مَا يَغْبُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾
[الفرقان: ٧٧]

Allāh ﷻ said to his Prophet ﷺ: Say: My *Rabb* does not care for you if you do not worship and call Him. (Al-Furqān: 77)

وَقَالَ تَعَالَى: ﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾
[الاعراف: ٥٥]

Allāh ﷻ says: Invoke your *Rabb* (Sustainer) with humility and in secret.
(Al-A'rāf: 55)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾
[الاعراف: ٥٦]

Allāh ﷻ says: And call on Him in fear and hope (Al-A'rāf:56)

وَقَالَ تَعَالَى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الاعراف: ١٨٠]

Allāh ﷻ says: And for Allāh are the most beautiful names, so, invoke Him by them. (Al-A'rāf: 180)

وَقَالَ تَعَالَى: ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾ [النمل: ٦٢]

Allāh ﷻ says: Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). (Naml: 62)

وَقَالَ تَعَالَى: ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ قَف وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿

[البقرة: ١٥٦، ١٥٧]

Allāh ﷻ says: Those who are afflicted with a calamity say, "Truly to Allāh we belong and truly, to Him we shall return". Such are they on whom are blessings from their *Rabb*, and Mercy. Such are they who are rightly guided.

(Al-Baqarah:156-157)

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh's possession and an owner can do what he wants with his property, so he have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

وَقَالَ تَعَالَى: ﴿إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي
وَيَسِّرْ لِي أَمْرِي ﴿وَاخْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿يَفْقَهُوا قَوْلِي ﴿وَاجْعَلْ لِّي وَزِيرًا
مِّنْ أَهْلِي ﴿هُرُونَ أَخِي ﴿اشْدُدْ بِهِ أَزْرِي ﴿وَاشْرِكْهُ فِي أَمْرِي ﴿كُنِ نَسِيحَكَ
كَثِيرًا ﴿وَنَذَرَكَ كَثِيرًا ﴿

[طه: ٢٤-٣٤]

Allāh ﷻ said to Mūsā عليه السلام: Go to Pharaoh! Verily, he has

transgressed (the bounds). (Mūsā) said: (O) my *Rabb*! Open Up my breast (give me forbearance to withstand the difficulties of this responsibility) And ease my task (*Tabligh* -propagation of *Deen*) for me. And untie the knot in my tongue, (remove my stammering). So that they may fully understand my speech. And appoint for me one of my kinsfolk, one who will help to bear my burden. Hārūn, my brother. Strengthen my waist through him And let him share my task (of *Tabligh*). So that together we might glorify You abundantly. And remember You abundantly (Tā Hā: 24-34)

AHĀDĪTH

﴿247﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مَخُ الْعِبَادَةِ.

رواه الترمذی وقال: هذا حديث غريب، باب منه الدعاء مخ العبادۃ، رقم: ۳۳۷۱

247. Anas ibne-Mālik رضی اللہ عنہ narrates that Nabi ﷺ said: *Du'ā* (supplication) is the essence of worship. (Tirmidhī)

﴿248﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الدُّعَاءُ هُوَ الْعِبَادَةُ، ثُمَّ قَالَ ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ﴾

رواه الترمذی وقال هذا حديث حسن صحيح، باب ومن سورة المؤمن، رقم: ۳۲۴۷

248. Nu'mān ibne-Bashīr Radiyallāhu 'anhuma narrates: I heard Nabī ﷺ saying: *Du'ā* (supplication) by itself is, indeed, worship. Then he recited the verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ -

And your *Rabb* has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced. (Tirmidhī)

﴿249﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ

اللَّهُ عَزَّوَجَلَّ يُحِبُّ أَنْ يُسَالَ، وَأَفْضَلُ الْعِبَادَةِ أَنْتِظَارُ الْفَرَجِ.

رواه الترمذی، باب فی انتظار الفرج، رقم: ۳۵۷۱

249. 'Abdullāh رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: Ask Allāh for His bounties, for indeed Allāh ﷻ likes to be asked; and the most excellent worship is expecting relief (after *Du'ā*). (Tirmidhī)

Note: Expecting relief means that it may be hoped that the *Du'ā* asked for - whether for guidance or any kind of goodness - will *Inshā'Allāh* be granted.

﴿250﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرُدُّ الْقَدَرُ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيَحْرُمُ الرِّزْقُ بِالذَّنْبِ يُصِيبُهُ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤٩٣/١

250. Thaubān رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: Nothing but *Du'ā* averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hākim)

Note: This *Hadīth* explains that it is already decreed by Allāh ﷻ that the one who pleads in *Du'ā* (supplicates), will be granted what he asks for. It is stated in another *Hadīth* that, the invoking to Allāh ﷻ is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like Hajj, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mīrquāt)

﴿251﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْصَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَآثِمٍ أَوْ قَطِيعَةٍ رَجِمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نَكَّيْتُ قَالَ: اللَّهُ أَكْثَرُ. رواه الترمذی وقال: هذا حديث غريب صحيح، باب انتظار الفرج وغير ذلك، رقم: ۳۵۷۳ ورواه الحاكم وزاد فيه: أَوْ

يَدْخِرُ لَهُ مِنَ الْآخِرِ مِثْلَهَا وقال: هذا حديث صحيح الاسناد ووافقه الذهبي ٤٩٣/١

251. 'Ubādah ibne-Samit رضی اللہ عنہ narrates that indeed Rasūlullāh ﷺ said: There is not a Muslim on this earth, who supplicates to Allāh

Ta'ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for. Something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is-more Generous (than what you can ask for). (Tirmidhī, Mustadrak Hākim)

﴿252﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ان الله حي كريم، رقم: ۳۵۵۶

252. Salman Al-Fārsī رضي الله عنه narrates that Nabī ﷺ said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in *Du'ā*, to turn him away empty-handed and frustrated. (Tirmidhī)

﴿253﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي. رواه مسلم، باب فضل الذكر والدعاء، رقم: ۶۸۲۹

253. Abu Hurairah رضي الله عنه reports that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

﴿254﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء في فضل الدعاء، رقم: ۳۳۷۰

254. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Nothing is more honourable in the sight of Allāh Ta'ālā than *Du'ā*. (Tirmidhī)

﴿255﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرِّخَاءِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء ان دعوة المسلم مستجابة، رقم: ۳۳۸۲

255. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone who finds pleasure in receiving an answer to his *Du'ā* from Allāh in times of difficulties and pains, he should make more *Du'ā* when times are easy. (Tirmidhī)

﴿256﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّينِ وَنُورُ السَّمَوَاتِ وَالْأَرْضِ.

رواه الحاكم وقال: هذا حديث صحيح ووافقه الذهبي ٤٩٢/١

256. 'Ali عليه السلام narrates that Rasûlullāh ﷺ said: *Du'ā* (supplication) is a weapon for a *Mu'min* (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Hākim)

﴿257﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ، مَا لَمْ يَسْتَعْجِلْ، قِيلَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْتِعْجَالُ؟ قَالَ: يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ.

رواه مسلم، باب بيان أنه يُستجاب للداعي رقم: ٦٩٣٦

257. Abu Hurairah رضي الله عنه narrates that indeed Nabī ﷺ said: *Du'ā* (supplication) of a slave (of Allāh) continues to be accepted. Until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasûlullāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

﴿258﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ.

رواه مسلم، باب النهي عن رفع البصر الى السماء في الصلاة، صحيح مسلم ٣٢١/١ طبع

دار احياء التراث العربي، بيروت

258. Abu Hurairah رضي الله عنه narrates that indeed Rasûlullāh ﷺ said: People must restrain from raising their eyes towards the sky while supplicating in *Salāt* otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in *Salāt* is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

﴿259﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لَاهٍ.

رواه الترمذی وقال: هذا حديث غريب، كتاب الدعوات، رقم: ٣٤٧٩

259. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Supplicate to Allāh with absolute belief that your *Du'ā* will be accepted. And know that Allāh ﷻ does not answer a *Du'ā* that comes from a careless and inattentive heart. (Tirmidhī)

﴿260﴾ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَجْتَمِعُ مَلَوْ فَيَذَّعُوْهُمُ بَعْضُهُمْ وَيُؤْمِنُ الْبَعْضُ إِلَّا أَجَابَهُمُ اللَّهُ. رواه الحاكم ٣٤٧/٣

260. Habīh ibne-Maslama Al-Fihri رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: There is not an assembly in which some persons supplicate, and others say *Ámín*, except that Allāh responds to their *Du'ā* (Mustadrak Hākim)

﴿261﴾ عَنْ زُهَيْرِ النَّمَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَاتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ، فَوَقَّفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: أَوْجَبَ إِنْ خَتَمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَخْتِمُ، فَقَالَ: بِأَمِينٍ، فَإِنَّهُ إِنْ خَتَمَ بِأَمِينٍ فَقَدْ أَوْجَبَ، فَانْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ ﷺ، فَاتَى الرَّجُلَ فَقَالَ: اخْتِمْ يَا فَلَانُ بِأَمِينٍ وَابْشُرْ. رواه أبو داود، باب التامين وراء الامام، رقم: ٩٣٨

261. Zuhair Numairy رضي الله عنه narrates that we went out with Rasúlullāh ﷺ one night and came upon a man, who humbly persisted in *Du'ā* (supplication). Nabí ﷺ stood and listened to his *Du'ā*, and then said: He will have his *Du'ā* accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By *Ámín*! If he indeed seals it with *Ámín*, then this guarantees acceptance of *Du'ā*. At this, the person who had asked Nabí ﷺ went to the person who was supplicating, and said: Seal your *Du'ā* with *Ámín* O so and so! And take the glad tidings (of its acceptance). (Abu Dāwūd)

﴿262﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَذَعُ مَا سِوَى ذَلِكَ. رواه أبو داود، باب الدعاء، رقم: ١٤٨٢

262. 'A'isha Radiyallāhu 'anha narrates that amongst *Du'ā* Rasúlullāh ﷺ liked the most comprehensive and omitted the others. (Abu Dāwūd)

Note: Comprehensive *Du'ā* (supplication) either stands for

words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive *Du'a* of Rasúlullāh ﷺ is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O our *Rabb*, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhi-ul-Majhud)

﴿263﴾ عَنْ ابْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَنَعِيمَهَا وَبَهْجَتَهَا، وَكَذَا وَكَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلْسِلِهَا، وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: سَيَكُونُ قَوْمٌ يَعْتَذِرُونَ فِي الدُّعَاءِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ. رواه أبو داود، باب الدعاء، رقم: ١٤٨٠

263. Ibne Sa'd رحمه الله says that my father heard me and I was saying (*Du'ā*): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasúlullāh ﷺ saying: Shortly people will exaggerate in their *Du'ā* (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains.

(Abu Dāwūd)

﴿264﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ.

رواه مسلم، باب في الليل ساعة مستجاب فيها الدعاء، رقم: ١٧٧٠

264. Jābir رحمه الله narrates: I heard Nabi ﷺ saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night.

(Muslim)

﴿265﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ إِلَّا خَرُّ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

رواه البخارى، باب الدعاء والصلاة من آخر الليل، رقم: ١١٤٥

265. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsi* said: Our *Rabb Tabāraka wa Ta'ālā* descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in *Du'ā*, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārī)

﴿266﴾ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا بِهِؤَلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رواه الطبراني في الكبير والوسط واستاده حسن، مجمع الزوائد ٢٤١/١٠

266. Mu'āwiyah ibne-Abu Sufyān Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

There is none worthy of worship but Allāh, and Allāh is the Greatest; there is none worthy of worship but Allah, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allah.

(Tabarānī, Majma-'uz-Zawā'id)

﴿267﴾ عَنْ رَبِيعَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اِظْهَرُوا بَيَازَ الْجَلَالِ وَالْإِكْرَامِ.

رواه الحاكم وفان حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٤٩٩/١

267. Rabí'ah ibne-'Amir رضي الله عنه narrates: I heard Nabí ﷺ saying: Persist in your *Du'ā* (supplication) with: **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** (O the Owner of Majesty and Splendour!). (Mustadrak Hākim)

﴿268﴾ عَنْ سَلَمَةَ بْنِ الْأَثْوَعِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ دَعَا دُعَاءً إِلَّا اسْتَفْتَحَهُ بِسُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ .

رواه احمد والطبرانی بنحوه، وفيه: عمر بن راشد البعاسي وثقه غير واحد

وبقية رجال احمد رجال الصحيح ، مجمع الزوائد ٢٤٠/١٠

268. Salama ibn al-Akwa' Aslami رضي الله عنه narrates that I never heard a *Du'ā* (supplication) in which Rasúlullāh ﷺ did not commence his supplication with these words

سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ

Glory be to my *Rabb*, the Elevated the High, the Most Munificent Bestower. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawā'id)

﴿269﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ : اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اِنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُولَدْ وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ فَقَالَ : لَقَدْ سَأَلْتَ اللهَ بِاِلْسَمِ الَّذِیْ اِذَا سُئِلَ بِهِ اَعْطِیْ وَاِذَا دُعِیْ بِهِ اَجَابَ .

رواه ابو داود، باب الدعاء، رقم: ١٤٩٣

269. Buraidah رضي الله عنه narrates that indeed Rasúlullāh ﷺ heard a person supplicating:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اِنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُولَدْ وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ

O Allāh! I call You and bear witness that You are indeed Allāh, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is no like unto Him. Rasúlullāh ﷺ said: You have invoked Allāh in *Du'ā* with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

﴿270﴾ عَنْ اَسْمَاءَ بِنْتِ یَزِیدَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ : اِسْمُ اللهِ الْاَعْظَمُ فِی

هَاتَيْنِ الْآيَتَيْنِ ﴿وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣]
وَفَاتِحَةُ آلِ عِمْرَانَ ﴿الَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [آلِ عِمْرَانَ: ٢٠١] رواه الترمذی

وقال: هذا حديث حسن صحيح، باب في إيجاب الدعاء بتقديم الحمد والثناء رقم: ٣٤٧٨

270. Asmā' bint Yazīd Radiyallah 'anha narrates that indeed Nabī ﷺ said: Allāh's Greatest Name (*Ism-ul-A'zam*) is in these two verses:

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Allāh is One Allāh, there is none worthy of worship but He the Beneficent, the Merciful. (Al-Baqrah: 163)

And in the beginning verse of Āal-'Imrān

الَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Alif Lam Meem Allāh it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all. (Aal- Imran: 1-2) (Tirmidhī)

﴿271﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي حَلَقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ تَشَهُّدَ وَدَعَا فَقَالَ فِي دُعَائِهِ: اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ فَقَالَ النَّبِيُّ ﷺ: لَقَدْ دَعَا بِاسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٣/١

271. Anas ibne-Malik رَضِيَ اللَّهُ عَنْهُ narrates that we were sitting in a circle with Rasūlullāh ﷺ a man was offering his *Salāt*. When he completed his *Rukū'* (bowing), *Sajdah* (prostration), and *Tashahhud* (sitting), he begged in *Du'ā* with these words:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

O Allāh! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh ﷺ said: He has indeed invoked Allāh with Allāh's

Greatest Name (*Ism-u-Á'zam*). When someone supplicates with these words, it is accepted and whatever is asked for is given.

(Mustadrak Hākim)

﴿272﴾ عَنْ سَعْدِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هَلْ أَذْلُكُمْ عَلَى إِسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ، الدُّعْوَةُ الَّتِي دَعَا بِهَا يُونُسُ حَيْثُ نَادَاهُ فِي الظُّلُمَاتِ الثَّلَاثِ، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هَلْ كَانَتْ لِيُونُسَ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ عَامَّةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ "وَنَجِّنَا مِنْ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ" وَقَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُسْلِمٍ دَعَا بِهَا فِي مَرَضِهِ أَرْبَعِينَ مَرَّةً فَمَاتَ فِي مَرَضِهِ ذَلِكَ، أُعْطِيَ أَجْرَ شَهِيدٍ وَإِنْ بَرَأَ وَقَدْ غُفِرَ لَهُ جَمِيعُ ذُنُوبِهِ. رواه الحاكم ووافقه الذهبي ٥٠٦/١

272. Sa'd ibne-Malik رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Should I not inform you of Allāh's 'Greatest Name' (*Ism-u-Á'zam*) when *Du'ā*, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yúnus عليه السلام called (Allāh) from within three darknesses. This is as under:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers.

A man asked: O Rasúlullāh! Is this *Du'ā* special for Yúnus عليه السلام or for all the believers? Rasúlullāh ﷺ said: Have you not heard the words of Allāh ﻋَﻠَﻴْﻪِ السَّلَامُ?

وَنَجِّنَا مِنْ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

And We delivered (Yúnus عليه السلام of) his distress, thus We grant deliverance to all believers.

Rasúlullāh ﷺ said: When any Muslim makes *Du'ā* with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Hākim)

﴿273﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ:

دَعْوَةُ الْمَظْلُومِ حَتَّى يَنْصَرَّ، وَدَعْوَةُ الْحَاجِّ حَتَّى يَضْلُرَّ، وَدَعْوَةُ الْمُجَاهِدِ حَتَّى يَقْفَلَ، وَدَعْوَةُ الْمَرِيضِ حَتَّى يَسْرَءَ، وَدَعْوَةُ الْإِخِ لَإِخِيهِ بِظَهْرِ الْغَيْبِ. ثُمَّ قَالَ: وَأَسْرَعُ هَذِهِ الدَّعَوَاتِ إِبَابَةُ دَعْوَةِ الْإِخِ لَإِخِيهِ بِظَهْرِ الْغَيْبِ.

رواه البيهقي في الدعوات الكبير، مشكاة المصابيح رقم: ٢٢٦٠

273. 'Abdulāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Five kinds of *Du'ā*s (invocations), are accepted: The *Du'ā* of an oppressed when he asks for help. Allāh helps him; the *Du'ā* of the Pilgrim until he returns; and the *Du'ā* of a *Mujāhid* till he returns; and the *Du'ā* of a sick person until he recovers; and the *Du'ā* of his brother for a brother in his absence. He then said: The quickest answering *Du'ā* among these is the *Du'ā* of a brother for his brother in his absence. (Baihaqi)

﴿274﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ.

رواه أبو داود، باب الدعاء بظهور الغيب، رقم: ١٥٣٦

274. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Three *Du'ā*s are surely answered, of which there is no doubt: *Du'ā* of a father, *Du'ā* of a traveller, and *Du'ā* of an oppressed. (Abu Dawūd)

﴿275﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ أَقْعُدَ أَذْكُرَ اللَّهَ، وَأُكَبِّرُهُ، وَأُحْمَدُهُ، وَأُسَبِّحُهُ، وَأُهَلِّلُهُ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَتَيْنِ أَوْ أَكْثَرَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَمِنْ بَعْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

رواه أحمد ٢٥٥/٥

275. Abu Umāmah رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: My sitting after *Salā-tul-Fajr*, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā'il عليه السلام. And, similarly, after *Salā-tul-'Asr* until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā'il عليه السلام. (Musnad Ahmad)

﴿276﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ بَاتَ طَاهِرًا،

بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَمْ يَسْتَيْقِظْ إِلَّا قَالَ الْمَلَكُ: االلَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا.

رواه ابن حبان، قال المحقق: اسناده حسن ٣٢٨/٣

276. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who sleeps at night, duly purified (by performing Wudū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Hibbān)

﴿277﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرٍ فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ.

رواه ابوداؤد، باب في النوم على طهارة، رقم: ٥٠٤٢

277. Mu'ādh ibne-Jabal رضى الله عنه narrates that Nabí ﷺ said: There is not a Muslim who goes to bed remembering Allāh in a state of purity (after having performed Wudū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

﴿278﴾ عَنْ عُمَرَوِ بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه

الذهبي ٣٠٩/١

278. 'Amr ibne-'Abasah رضى الله عنه narrates that Rasūlullāh ﷺ told me: Indeed, the closest the Rabb comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Hākim)

﴿279﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.

رواه مسلم، باب جامع صلاة الليل..... رقم: ١٧٤٥

279. 'Umar ibn al-Khattāb رضى الله عنه narrates that Rasūlullāh ﷺ said: He who falls asleep at night and fails to recite his usual portion of the Qur'ān, or part of it, and he recites it between Salā-tul-Fajr

and *Salā-tuz-Zuhr*, it will be recorded for him as though he had recited it during the night. (Muslim)

﴿280﴾ عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ قَالَ إِذَا أَصْبَحَ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهُ بِهِنَّ عَشْرُ حَسَنَاتٍ، وَمُحِي بِهِنَّ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ بِهِنَّ عَشْرُ دَرَجَاتٍ، وَكُنَّ لَهُ عَدْلُ عِتَاقَةِ أَرْبَعِ رِقَابٍ، وَكُنَّ لَهُ حَرَسًا مِنَ الشَّيْطَانِ حَتَّى يُمِيسَ، وَمَنْ قَالَهُنَّ إِذَا صَلَّى الْمَغْرِبَ دُبُرَ صَلَاتِهِ فَمِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

رواه ابن حبان، قال المحقق: سنده حسن ٣٦٩/٥

280. Abu Ayyúb رضي الله عنه narrates that Rasúlullāh ﷺ said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from *Shaitān* until the evening. And he who says these words after offering *Salā-tul-Maghrib*, he shall have all like these (rewards) until it dawns.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things. (Ibne-Hibbān)

﴿281﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمِيسُ : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٣ وعند أبي داود: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

باب ما يقول إذا أصبح، رقم: ٥٠٩١

281. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: He who says hundred times in the morning and in the evening, سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him. (Abu Dāwūd)

﴿282﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ مِائَةَ مَرَّةٍ، وَإِذَا أَمْسَى مِائَةَ مَرَّةٍ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ غُفِرَتْ ذُنُوبُهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥١٨/١

282. Abu Hurairah رضي الله عنه narrates: I heard Nabí ﷺ saying: He who says in the morning, a hundred times and in the evening a hundred times: (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Hākim)

﴿283﴾ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ. رواه ابوداؤد، باب ما يقول إذا أصبح، رقم: ٥٠٧٢ وعند احمد: أَنَّهُ يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ ٣٣٧/٤

283. One of the companions of Nabí ﷺ narrates: I heard Rasúlullāh ﷺ saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

We are pleased with Allāh as *Rabb*, and with Islam as a religion, and with Muhammad ﷺ as a Messenger. (Abu Dawūd)

In another narration, this *Dhikr* is required to be repeated three times in the evening and morning. (Musnad Ahmad)

﴿284﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَى حِينٍ يُصْبِحُ عَشْرًا، وَحِينَ يُمَسِّي عَشْرًا أَذْرَكَتْهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

رواه الطبراني باسنادا دين واسنادا احدهما جيد، ورجاله وثقوا، مجمع الزوائد ١٦٣/١٠

284. Abu Dardā' رضي الله عنه narrates that Rasúlullāh ﷺ said: He who

invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarani, Majma- 'uz-Zawaid)

﴿285﴾ عَنْ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ: أَلَا أَحَدَيْتُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَرَارًا وَمِنْ أَبِي بَكْرٍ مَرَارًا وَمِنْ عُمَرَ مَرَارًا، قُلْتُ: بَلَى، قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ، وَاَنْتَ تَهْدِيْنِيْ، وَاَنْتَ تُطْعِمُنِيْ، وَاَنْتَ تُسْقِيْنِيْ، وَاَنْتَ تُمِيتُنِيْ، وَاَنْتَ تُحْيِيْنِيْ لَمْ يَسْأَلِ اللّٰهُ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ قَالَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ يَدْعُوْ بِهِنَّ فِي كُلِّ يَوْمٍ سَبْعَ مَرَارٍ، فَلَا يَسْأَلُ اللّٰهُ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ. رواه الطبرانی فی الاوسط باسناد حسن، مجمع الزوائد ١٠/١٦٠

285. Hasan Rahimahullāhu narrates that Samurah ibne-Jundub رضي الله عنه said: Shall I not narrate to you a *Hadīth*, which I have heard from Rasūlullāh ﷺ several times, and several times from Abu Bakr and several times from 'Umar Radiyallāhu 'anhuma? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ، وَاَنْتَ تَهْدِيْنِيْ، وَاَنْتَ تُطْعِمُنِيْ، وَاَنْتَ تُسْقِيْنِيْ، وَاَنْتَ تُمِيتُنِيْ، وَاَنْتَ تُحْيِيْنِيْ

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.

'Abdullah ibne-Salām says: Mūsā عليه السلام used to invoke *Du'ā* with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him.

(Tabarānī, Majma- 'uz-Zawāid)

﴿286﴾ عَنْ عَبْدِ اللَّهِ بْنِ غَنَامٍ الْبَيَّاضِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ: اَللّٰهُمَّ! مَا اُصْبِحُ بِى مِنْ نِعْمَةٍ فَمِنْكَ وَخَدَكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ اَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِي فَقَدْ اَدَّى شُكْرَ لَيْلَتِهِ. رواه ابوداؤد، باب مايقول اذا اصبحت، رقم: ٥٠٧٣ وفى رواية للنسائي بزيادة: اَوْ بِاَحَدٍ مِنْ خَلْقِكَ

بدون ذكر المساء فى عمل اليوم والليلة، رقم: ٧

286. 'Abdullāh ibne-Ghannam Bayādī رضي الله عنه narrates that indeed

Rasúlullāh ﷺ said: He who says this *Du'ā* (as follows) in the morning, verily he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اَللّٰهُمَّ! مَا اَصْبَحَ بِنِ مِنْ نِعْمَةٍ فَمِنْكَ وَخَدَكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving. (Abu Dāwūd, Amalul Yaumi wal Lailah lin Nasaī)

Note: For evening the same *Du'ā* by changing اَصْبَحَ to اَمْسَى

﴿287﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمَسِّي: اَللّٰهُمَّ اِنِّىْ اَصْبَحْتُ اُشْهِدُكَ، وَاُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ، وَ اَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اَغْتَقَى اللهُ رُبْعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ اَغْتَقَى اللهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا، اَغْتَقَى اللهُ ثَلَاثَةَ اَرْبَاعِهِ، فَاِنْ قَالَهَا اَرْبَعًا اَغْتَقَى اللهُ مِنَ النَّارِ.

رواه ابو داؤد، باب ما يقول اذا اصبح، رقم: ٥٠٦٩

287. Anas ibne-Malik ﷺ narrates that indeed Rasúlullāh ﷺ said: He who says (following words) once in the morning or in the evening, then Allāh frees a quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اَللّٰهُمَّ اِنِّىْ اَصْبَحْتُ اُشْهِدُكَ، وَاُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ، وَ اَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muhammad is Your slave and Messenger. (Abu Dāwūd)

﴿288﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: مَا يَمْنَعُكَ أَنْ تَسْمَعِي مَا أَوْصِيكَ بِهِ أَنْ تَقُولِي إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٥٠٥/١

288. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said to Fatima Radiyallahu 'anhā that there should not be anything which may stop you from listening to my advice. Say this Du'ā in the morning and in the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Hākim)

﴿289﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغْتَنِي الْبَارِحَةَ! قَالَ: أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ.

رواه مسلم، باب في التعوذ من سوء القضاء رقم: ٦٨٨٠

289. Abu Hurairah رضي الله عنه narrates that a person came to Nabī ﷺ and said: O Rasūlullāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:

أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created. (Muslim)

Note: According to some Scholars, by the Perfect Words of Allāh is meant the Qur'ān. (Mirqat-ul-Mafātiḥ)

﴿290﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ: أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ قَالَ سُهَيْلٌ رَحِمَهُ اللَّهُ: فَكَانَ أَهْلُنَا تَعْلَمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلَدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. رواه الترمذی وقال: هذا حديث حسن، باب دعاء أعوذ بكلمات الله التامات رقم: ٣٦٠٤

290. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

Suhail Rahimahullahu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhi)

﴿291﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكُلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمِيسَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمَ مَاتَ شَهِيدًا، وَمَنْ قَالَهَا حِينَ يُمِيسَ كَانَ بِتِلْكَ الْمَنْزِلَةِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب في فضل قراءة آخر سورة الحشر، رقم: ۲۹۲۲

291. Ma'qal ibne-Yasār رضي الله عنه narrates that Nabí ﷺ said: He who says (following words) in the morning three times, and then recites the last three verses of *Súrah* Al-Hashr, Allāh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the most Hearer and the Knower, from *Shaitan* the accursed. (Tirmidhi)

The last three verses of *Súrah* Al-Hashr are in chapter 59:22-24 of the Qur'ān.

﴿292﴾ عَنْ عُثْمَانَ يَعْنِي ابْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٍ حَتَّى يُصْبِحَ، وَمَنْ قَالَهَا حِينَ يُصْبِحُ، ثَلَاثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٍ حَتَّى يُمِيسَ.

رواه ابو داود، باب ما يقول اذا أصبح، رقم: ۵۰۸۸

292. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allāh, with Whose Name nothing can harm in The earth, or in the heavens, and He is the Hearer and Knower (of all things).
(Abu Dāwūd)

﴿293﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللَّهُ مَا أَهَمَّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا.

رواه ابو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨١

293. Abu Dardā' رضي الله عنه narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the *Rabb* of the tremendous 'Arsh (Throne of Allāh).
(Abu Dāwūd)

﴿294﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هَذِهِ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ! اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ! احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

رواه ابو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٤

294. Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ never gave up saying these words in the morning, and evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي
وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ! اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ! احْفَظْنِي مِنْ بَيْنِ يَدَيَّ
وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

O Allāh! I ask You for comfort and ease in this world, and in the Hereafter. O Allāh! I ask Your forgiveness and security in my *Deen* (religion), in my worldly affairs, and in my family, and in my wealth. O Allāh! Veil my faults, and grant me peace against fear. O Allāh! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath. (Abu Dāwūd)

﴿295﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الْإِسْتِغْفَارِ أَنْ يَقُولَ:
اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسِيَ،
فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ
أَهْلِ الْجَنَّةِ.

رواه البخارى، باب افضل الاستغفار، رقم: ٦٣٠٦

295. Shaddād ibne-Aws رضي الله عنه narrates that Nabí ﷺ said: The *Sayyad ul Istighfār* (chief phrase for asking forgiveness), is to say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my *Rabb*, none is worthy of worship but You, You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasúlullāh ﷺ then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhārī)

﴿296﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ: "فَسُبْحَنَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ" إِلَى "وَكَذَلِكَ تَخْرُجُونَ"، (الروم: ١٧-١٩)، أَذْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ، وَمَنْ قَالَ هُنَّ حِينَ يُمْسِي، أَذْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ.

رواه ابو داؤد، باب ما يقول إذا أصبح، رقم: ٥٠٧٦

296. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasūlullāh ﷺ said: He who recites (following verses), in the morning, will get that day the reward of which he had missed (of his usual routine of *Dhikr* voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of *Dhikr* and worship):

فَسُبْحَنَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ" إِلَى "وَكَذَلِكَ تَخْرُجُونَ"،

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection). (Abu Dawūd)

﴿297﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللّٰهِ وَلَجْنَا، وَبِسْمِ اللّٰهِ خَرَجْنَا، وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَى اَهْلِهِ.

رواه ابو داؤد، باب ما يقول الرجل اذا دخل بيته رقم: ٥٠٩٦

297. Abu Mālik Al-'Ash'ari رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person enters into his house he should say:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللّٰهِ وَلَجْنَا، وَبِسْمِ اللّٰهِ خَرَجْنَا، وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

O Allāh! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allāh we are entering, and in the name of Allāh we are coming out; and in Allāh, our *Rabb*, we trust.

Then he should say *Assalamu 'alaikum* to his family. (Abu Dāwūd)

﴿298﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ.

رواه مسلم، باب آداب الطعام والشراب واحكامهما، رقم: ٥٢٦٢

298. Jābir ibne-'Abdullah Radiyallāhu 'anhuma narrates: Indeed I heard Nabí ﷺ saying: When a person enters his house and mentions Allāh ﷻ at entering and on eating, *Shaitān* says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh's name, then at his entering, *Shaitān* says (to his mates): You have found a place to spend the night. And when he does not mention Allāh's name at eating, *Shaitān* says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

﴿299﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: االلَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَ أَوْ أُظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

رواه ابو داود، باب ما يقول إذا خرج من بيته، رقم: ٥٠٩٤

299. Umme Salamah Radiyallāhu 'anha narrates that never did Rasūlullāh ﷺ leave my house, except that looking towards the sky, he said:

االلَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَ أَوْ أُظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

O Allāh! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance. (Abu Dāwūd)

﴿300﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ يَغْنَى إِذَا

.....

وَوُفِّيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ. باب ماجاء ما يقول الرجل اذا خرج من بيته، رقم: ٣٤٢٦
وابوداؤد، وفيه: يُقَالُ جِنَنِيذٍ: هُدِيْتُ وَكُفِّيتَ وَوُفِّيتَ فَتَنَحَّى لَهُ الشَّيَاطِينُ، فَيَقُولُ
شَيْطَانٌ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِّي وَوُفِّي.

باب ما يقول اذا خرج من بيته، رقم: ٥٠٩٥

300. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And *Shaitān* goes away from him:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allāh, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh. (Tirmidhī)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

﴿301﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ:
لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ
وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ. رواه البخاري، باب الدعاء عند الكرب، رقم: ٦٣٤٦

301. Ibne-'Abbās Radiyallāhu 'anhuma narrates that indeed Rasūlullāh ﷺ in a state of distress used to say:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the *Rabb* of the tremendous 'Arsh (Throne of Allāh); there is none worthy of worship except Allāh, the *Rabb* of the skies, the *Rabb* of the earth and the *Rabb* of the tremendous 'Arsh (Throne).

(Bukhārī)

﴿302﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٩٠

302. Abu Bakrah رضي الله عنه narrates that Rasûlullāh ﷺ said: The supplications of the distressed is:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is Worthy of worship but You. (Abu Dāwūd)

﴿303﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا قَالَتْ: فَلَمَّا تَوَفَّى أَبُو سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ، رَسُولَ اللَّهِ ﷺ

رواه مسلم، باب ما يقال عند المصيبة، رقم: ٢١٢٧

303. Umme-Salamah Radiyallāhu 'anha, the wife of Rasûlullāh ﷺ, narrates: I heard Rasûlullāh ﷺ saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

Verily unto Allāh we belong, and unto Him shall we return. O Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah رضي الله عنه died, I supplicated as Rasûlullāh ﷺ had ordered me; so Allāh then granted me Rasûlullāh ﷺ (as a husband), better than him. (Muslim)

﴿304﴾ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ (فِي رَجُلٍ غَضِبَ عَلَى الْآخِرِ) لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ.

(وهو بعض الحديث) رواه البخاري، باب قصة إبليس و جنوده، رقم: ٣٢٨٢

304. Sulaiman ibne-Surad رضي الله عنه narrates that Nabí ﷺ said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

I seek refuge in Allāh from the *Shaitan*,

(Bukhārī)

﴿305﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَزَلَتْ بِهِ فَاَقَّةٌ فَأَنْزَلَهَا بِأَلْسِنِ لِنَاسٍ لَمْ تُسَدِّ فَاَقَتَهُ وَمَنْ نَزَلَتْ بِهِ فَاَقَّةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في الهم في الدنيا وحبها، رقم: ٢٣٢٦

305. 'Abdullah ibne-Mas'tid رضي الله عنه narrates that Rasúlullāh ﷺ said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allāh, Allāh shall provide him the means of his subsistence, reaching him sooner or later. (Tirmidhī)

﴿306﴾ عَنْ أَبِي وَائِلٍ رَحِمَهُ اللَّهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيَهُنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَيْرَ دَيْنًا آدَاهُ اللَّهُ عَنْكَ قَالَ: قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

رواه الترمذی وقال: هذا حديث حسن غريب، احاديث مشني من ابواب الدعوات، رقم: ٣٥٦٣

306. Abu Vail Rahimahullahu narrates that a Mukātab (slave) came to 'Alí رضي الله عنه and said: I am unable to pay the agreed amount within the agreed period (to get myself freed from slavery), so help me. 'Alí رضي الله عنه told him: Should I not teach you those words, which Rasúlullāh ﷺ taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

OAllāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhī)

Note: *Mukātab* means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

— عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ، فَقَالَ: يَا أَبَا أُمَامَةَ! مَا لَيْزَ أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُومٌ لَزِمَتْنِي وَذُيُوفٌ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا أَعْلَمْتُكَ كَلَامًا إِذَا قُلْتَهُ أَذْهَبَ اللَّهُ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ؟ قَالَ: قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبَخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَقَضَى عَنِّي دَيْنِي. (رواه أبو داود، باب في الاستعاذة، رقم: ١٥٥٥)

250. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣalāh. Abu Umāmah Raḍiyallāhu 'anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du'ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu 'anhu said: Yes verily, O Rasūlallāh! He said: Say in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبَخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallāhu 'anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abū Dāwūd)

﴿308﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَايِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَع، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل المصيبة اذا احتسب، رقم: ۱۰۲۱

308. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that indeed Rasūlullāh ﷺ in a *Hadīth Qudsī* said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave's son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it *Baytul Hamd* (the house of praise).

(Tirmidhī)

﴿309﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

رواه مسلم، باب ما يقال عند دخول القبور والدعاء لاهلها، رقم: ۲۲۵۷

309. Buraidah رضي الله عنه narrates that Rasūlullāh ﷺ used to teach the Sahābah that when they go to cemeteries they should say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall indeed, soon be joining you. I ask Allāh to grant you and us ease and well being. (Muslim)

﴿310﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيِّرُ وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ

أَلْفَ أَلْفِ سَنَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ. رواه الترمذی وقال: هذا حديث غريب، باب ما يقول إذا دخل السوق، رقم: ۳۴۲۸ وقال الترمذی فی رواية له مكان "وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ" رقم: ۳۴۲۹

310. 'Umar ibn al-Khatāb رضی اللہ عنہ narrates that indeed Rasūlullāh ﷺ said: He who enters a market and says (the following words) Allāh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhī)

﴿311﴾ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأَخِرَةِ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ: كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ.

رواه ابو داؤد، باب في كفارة المجلس، رقم: ۴۸۵۹

311. Abu Barzah Al-Aslamī رضی اللہ عنہ narrates that in his last days when Rasūlullāh ﷺ would depart from a gathering, he would supplicate:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glorious indeed are You, O Allāh, and Yours is the praise, I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)

﴿312﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ مُبْحَانَ
اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ،
فَقَالَهَا فِي مَجْلِسٍ ذِكْرٍ كَانَتْ كَالطَّابِعِ يُطْبَعُ عَلَيْهِ، وَمَنْ قَالَهَا فِي مَجْلِسٍ لَغْوٍ كَانَتْ
كَفَّارَةً لَهُ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٣٧/١

312. Jubair ibne-Mut'im رضي الله عنه narrates that Rasūlullāh ﷺ said: He who says (the following words), this saying is like stamping a seal for that assembly of *Dhikr*. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ

Glory be to Allāh Who is above all faults and Praise be to Him, I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You. (Mustadrak Hākim)

﴿313﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فَقَالَ: أَقْسِمُ بِهَا
وَكَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِذَا رَجَعَتِ الْخَادِمُ تَقُولُ: مَا قَالُوا؟ تَقُولُ الْخَادِمُ: قَالُوا:
بَارَكَ اللَّهُ فِيكُمْ تَقُولُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَفِيهِمْ بَارَكَ اللَّهُ نَرُدُّ عَلَيْهِمْ مِثْلَ مَا قَالُوا
وَيَبْقَى أَجْرُنَا لَنَا.

الوابل الصيب من الكلم الطيب قال المنحشي: اسناده صحيح ص ١٨٢

313. A'isha Radiyallāhu 'anha narrates that once a goat was gifted to Rasūlullāh ﷺ, at which he said: (O 'A'isha!) Distribute it. It was customary for 'A'isha Radiyallāhu 'anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: (May Allāh bless you). At this 'A'isha Radiyallāhu 'anha would say: (And may Allāh bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil us sayyib)

﴿314﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِأَوَّلِ الثَّمَرِ فَيَقُولُ:
اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا، وَفِي مَدِينَتِنَا وَفِي صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ ثُمَّ يُعْطِيهِ
أَصْفَرَ مَنْ يَخْضَرُهُ مِنَ الْوِلْدَانِ.

رواه مسلم، باب فضل المدينة..... رقم: ٣٣٣٥

314. Abu Hurairah رضي الله عنه narrates that indeed when the first fruits (of the season) would be brought to Rasûlullāh ﷺ, he would say:

اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا وَفِي مُدِّنَا وَفِي صَاعِنَا بَرَكَهَ مَعَ بَرَكَهَ

O Allāh bless us in our city, in our fruits, in our Mudd and in our Sā', blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: Mudd is a measure of weight, approximately one kilogram, whereas, a Sā' is a larger measure of weight, approximately four kilograms.

﴿315﴾ عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: فَلَعَلَّكُمْ تَفْتَرِقُونَ؟ قَالُوا: نَعَمْ، قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ. (رواه أبو داود، باب في الاجتماع على الطعام، رقم: ٣٧٦٤)

315. Wahshī ibne-Harb رضي الله عنه narrates that indeed Sahābah of Nabī ﷺ said: O Rasûlullāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasûlullāh ﷺ said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

﴿316﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ: وَمَنْ لَبَسَ ثَوْبًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

رواه أبو داود، باب ما يقول إذا لبس ثوبا جديدا، رقم: ٤٠٢٣

316. Anas رضي الله عنه narrates that Rasûlullāh ﷺ said: The one, who after eating his food says this *Du'ā* will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following *Du'ā*), will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقْنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

All Praise be to Allāh Who has enclothed me with these clothes, and provided me with it through no might or power on my part.
(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins.
(Badhl-ul-Majhūd)

﴿317﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَبَسَ ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنْفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ حَيًّا وَمَيِّتًا.

رواه الترمذی وقال: هذا حديث غريب، احاديث شتى من ابواب الدعوات، رقم: ۳۵۶۰

317. 'Umar ibn al-Khatāb رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Sadaqah, he will be in Allāh's protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime.
(Tirmidhī)

﴿318﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحَمِيرِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا.

رواه البخارى، باب خير مال المسلم، رقم: ۳۳۰۳

318. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: When you hear the cock crowing, ask Allāh for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from *Shaitān*, because the ass brays when it sees a *Shaitān*.

(Bukhārī)

﴿319﴾ عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبَّنِي وَرَبُّكَ اللهُ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما يقول عند

رؤية الهلال، الجامع الصحيح للترمذی، رقم: ۳۴۵۱

319. Talha ibne-'Ubaidullāh ؓ narrates that indeed when Nabí ﷺ sighted the new moon, he would say:

اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبَّنِي وَرَبُّكَ اللهُ

OAllāh! Make the new moon rise on us with blessings, faith, safety and Islam. (O Moon) My Rabb and your Rabb is Allāh! (Tirmidhī)

﴿320﴾ عَنْ قَتَادَةَ رَحِمَهُ اللهُ أَنَّهُ بَلَغَهُ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، آمَنْتُ بِالَّذِي خَلَقَكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: الْحَمْدُ لِلّٰهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.

رواه ابو داؤد، باب ما يقول الرجل اذا رأى الهلال، رقم: ۵۰۹۲

320. Qatādah Rahimahullāh narrates that it has been reported to me that when Nabí ﷺ used to sight a new moon, he would say thrice:

هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، آمَنْتُ بِالَّذِي خَلَقَكَ

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you. He would then say:

اَلْحَمْدُ لِلّٰهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start. (Abu Dāwūd)

Note: When invoking, use name of the month in place of such and such.

﴿321﴾ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِي عَاقَبَنِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا، اِلَّا غُفِرَ لِي مِنْ ذَلِكَ الْبَلَاءِ، كَانِنَا مَا كَانَ مَا عَاشَ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء ما يقول اذا رأى مبتلى، رقم: ۳۴۳۱

321. 'Umar رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

All Praise be to Allāh Who has saved me from that which has inflicted you, and He has preferred me over many of His creations.

(Tirmidhī)

Note: Ja'far Rahimahullāh says: These words must be said within one's heart, so as not to let the afflicted person hear it.

﴿322﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اَللّٰهُمَّ بِاسْمِكَ اَمُوتُ وَاَحْيٰى وَاِذَا اسْتَيْقَظَ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِي اَحْيَاَنَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُورُ.

رواه البخارى، باب وضع اليد تحت الخد اليمنى، رقم: ٦٣١٤

322. Hudhaifah رضي الله عنه narrates that when Rasūlullāh ﷺ would lie down on his bed at night, he would place his hand under his cheek and say:

اَللّٰهُمَّ بِاسْمِكَ اَمُوتُ وَاَحْيٰى

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِي اَحْيَاَنَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُورُ

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhārī)

﴿323﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْاَيْمَنِ وَقُلْ: اَللّٰهُمَّ! اَسْلَمْتُ وَجْهِيْ اِلَيْكَ، وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ، وَالْجَاثُ ظَهْرِيْ اِلَيْكَ، رَهْبَةً وَرَغْبَةً اِلَيْكَ، لَا مَلْجَا وَلَا مَنَاجَا مِنْكَ اِلَّا اِلَيْكَ، اَمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ، وَنَبِيِّكَ الَّذِي اَرْسَلْتَ قَالَ: فَاِنْ مِتُّ مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُمْ اٰخِرَ مَا تَقُولُ قَالَ الْبَرَاءُ: فَقُلْتُ اَسْتَدْكِرُهُنَّ، فَقُلْتُ: وَبِرَسُولِكَ الَّذِي اَرْسَلْتَ، قَالَ: لَا، وَنَبِيِّكَ الَّذِي اَرْسَلْتَ.

رواه ابوداؤد، باب مايقول عند النوم، رقم: ٥٠٤٦ و زاد مسلم وَاِنْ اَصْبَحْتَ

اَصْبَحْتَ خَيْرًا، باب الدعاء عند النوم، رقم: ٦٨٨٥

323. Barā' ibne- 'Azib Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ told me: When you go to your bed (to sleep), perform *Wudú* as you (do for *Salāt*, then lie down on your right side, and say:

اَللّٰهُمَّ! اَسَلَمْتُ وَجْهِيْ اِلَيْكَ، وَفَوَضْتُ اَمْرِيْ اِلَيْكَ، وَالْجَاثُ ظَهْرِيْ اِلَيْكَ، رَهْبَةً
وَرَغْبَةً اِلَيْكَ، لَا مَلْجَا وَلَا مَنَاجَا مِنْكَ اِلَّا اِلَيْكَ، اَمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ، وَنَبِيِّكَ الَّذِيْ
اَرْسَلْتَ

O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasúlullāh ﷺ said to Barā' ؓ: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā' ؓ says: I started memorizing this. And I said in the last phrase: *وَبِرَسُولِكَ الَّذِيْ اَرْسَلْتَ* And in Your Messenger that You have sent (instead of *وَنَبِيِّكَ الَّذِيْ اَرْسَلْتَ* and by Your Prophet that You have sent). Rasúlullāh ﷺ (corrected me and) said: No! say: *وَنَبِيِّكَ الَّذِيْ اَرْسَلْتَ* (And in Your Prophet that You have sent). In another narration, it is added after "you have died on the true nature of Islām", when you wake up in the morning you have received blessing. (Abu Dāwūd, Muslim)

﴿324﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

رواه البخارى، كتاب الدعوات، رقم: ٦٣٢٠

324. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمَسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا
فَاخْضُظْهَا بِمَا تَخْضُظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name my *Rabb* I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Bukhārī)

﴿325﴾ عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: اَللّٰهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ.

رواه ابوداؤد، باب مايقول عند النوم، رقم: ٥٠٤٥

325. Hafsa Radiyallāhu 'anha, the wife of Nabí ﷺ, said: Indeed when Rasūlullāh ﷺ wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اَللّٰهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

﴿326﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ اللَّهِ، اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ أَوْقُصَى وَلَدٌ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا.

رواه البخارى، باب مايقول اذا اتى اهله، رقم: ٥١٦٥

326. Ibne- Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no *Shaitān* will ever harm it.

بِسْمِ اللَّهِ، اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allāh; O Allāh! Keep me away from *Shaitān*, and keep *Shaitān* away from what You have provided us with.

(Bukhārī)

﴿327﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ

﴿327﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا فَرَعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكِّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب دعاء الفزع في النوم، رقم: ٣٥٢٨

327. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

I seek refuge in Allāh's Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

'Abdullāh -ibne- Amr Radiyallāhu 'anhuma used to teach this *Du'ā* to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhī)

﴿328﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيُسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ.

رواه الترمذی وقال: هذا حديث حسن غريب صحيح، باب ما يقول اذا رأى رؤيا يكرهها، رقم: ٣٤٥٣

328. Abu Sa'id Al-Khudhrī رضي الله عنه narrates that indeed he heard Nabī ﷺ saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from *Shaitān*. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhī)

Note: Allāh's refuge may be sought by reciting اَعُوذُ بِاللَّهِ مِنْ شَرِّهَا I seek refuge in Allāh from the evil of this (dream).

﴿329﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ، وَيَتَعَوَّذَ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ.

رواه البخارى، باب النفث فى الرقية، رقم: ٥٧٤٧

329. Abu Qatādah رضي الله عنه narrates: I heard Nabí ﷺ saying: Good dreams, are from Allāh, and bad dream from *Shaitān*. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him.

(Bukhārī)

﴿330﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: اخْتِمْ بِشَرٍّ، وَيَقُولُ الْمَلَكُ: اخْتِمْ بِخَيْرٍ، فَإِنْ ذَكَرَ اللَّهُ ذَهَبَ الشَّيْطَانُ وَبَاتَ الْمَلَكُ يَكْلُوهُ، وَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: افْتَحْ بِشَرٍّ وَيَقُولُ الْمَلَكُ: افْتَحْ بِخَيْرٍ فَإِنْ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَى نَفْسِي بَعْدَ مَوْتِي وَلَمْ يُمِتِّهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُمِسِّكَ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ، الْحَمْدُ لِلَّهِ الَّذِي يُخَيِّ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فَإِنْ خَرَّ مِنْ دَابَّةٍ مَاتَ شَهِيدًا، وَإِنْ قَامَ فَصَلَّى صَلَّى فِي الْفَضَائِلِ.

رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٤٨/١

330. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone of you goes to his bed, an angel and a *Shaitān* rush to him. The *Shaitān* says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then *Shaitān* goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a *Shaitān* again rush to him. The *Shaitān* tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform *Sālah*, this *Sālah* elevates his rank.

الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَى نَفْسِي بَعْدَ مَوْتِي وَلَمْ يُمِتِّهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُمِسِّكَ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ، الْحَمْدُ لِلَّهِ الَّذِي يُخَيِّ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

All Praise be to Allāh Who restored my life to me after death and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things. (Mustadrak Hakim)

﴿331﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟ قَالَ أَبِي: سَبْعَةٌ: سِتَّةٌ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: فَأَيُّهُمْ تَعْبُدُ لِرَغْبَتِكَ وَرَهْبَتِكَ؟ قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: قُلْ: اَللّٰهُمَّ اَلْهِنِّي رُشْدِيْ، وَاعِزَّنِيْ مِنْ شَرِّ نَفْسِيْ-

رواه الترمذی، وقال: هذا حديث حسن غريب، باب قصة تعليم دعاء رقم: ۳۴۸۳

331. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ asked my father: O Husain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasūlullāh ﷺ asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasūlullāh ﷺ asked: O Husain! If you accept Islām, I would teach you two phrases, which would benefit you. When Husain accepted Islam, he said: O' Rasūlullāh! Teach me the two phrases that you promised me. Rasūlullāh ﷺ said: Say

اَللّٰهُمَّ اَلْهِنِّي رُشْدِيْ، وَاعِزَّنِيْ مِنْ شَرِّ نَفْسِيْ

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself. (Tirmidhi)

﴿332﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تَدْعُوَ بِهَذَا الدُّعَاءِ: اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَاَسْأَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرِ اَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا-

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ۵۲۲/۱

332. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ commanded her to supplicate with this Du'ā :

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاعُوْذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهٖ وَآجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا
مِنْ قَوْلٍ اَوْ عَمَلٍ وَّاعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَّاسْأَلُكَ خَيْرَ مَا
سَأَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَّاعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ
وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَّاسْأَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرِ اَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good, which Your slave and Messenger Muhammad ﷺ asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me. (Mustadrak Hākim)

﴿333﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَى مَا يُحِبُّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.
رواه ابن ماجه، باب فضل الحامدين، رقم: ٣٨٠٣

333. 'A'isha Radiyallāhu 'anha narrates: Whenever Rasūlullāh ﷺ would see things that he liked, he would say:

All Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say: (All Praise is for Allāh under all circumstances) (Ibne-Mājah)

IKRÁM-UL-MUSLIM GENEROUSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allāh Ta'ālā
regarding humanity in the way of Rasúlullāh ﷺ being
considerate of the condition and status of each
individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR'AN

قَالَ تَعَالَى ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾ [البقرة: ٢٢١]

Allāh ﷻ says: Verily! A believing slave is better than a free idolater even though he may be more appealing to you.

(Al-Baqarah: 221)

وَقَالَ تَعَالَى ﴿أَوْ مَن كَانَ مَيِّتًا فَأَخْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾ [الانعام: ١٢٢]

Allāh ﷻ says: Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him

a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning thereby, can a Muslim be compared to an unbeliever?) Al-An'ām 6: 122

Allāh Subhānahū wa Ta'ālā says:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike. As-Sajdah 32: 18

وقال تعالى:
أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوُونَ ﴿١٨﴾ [السجدة: ١٨]

Allāh Subhānahū wa Ta'ālā says:

Then We gave the Book (the Qur'ān) as inheritance to those of our servants whom We have chosen. Fāfir 35: 32

وقال تعالى:
ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ
عِبَادِنَا [فاطر: ٣٢]

Note: After Rasūlullāh Ṣallallāhu 'alaihi wasallam this Ummah has inherited this book. Meaning thereby, that every Muslim of this Ummah has been distinguished by a unique honour which was previously only bestowed to Prophets. However, along with the honour it becomes the responsibility of each individual of the Ummah to convey the message of the Qur'ān to the rest of mankind.

AḤADITH

١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِلَ النَّاسَ حَسَبَ أَرْوَاحِهِمْ. رواه مسلم في مقدمة صحيحه

1. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Ṣaḥiḥ Muslim)

٢ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْكُفَّةِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ مَا أَطْيَبَ وَأَطْيَبَ رِيحِكَ، وَأَعْظَمَ حُرْمَتِكَ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنْكَ، إِنَّ اللَّهَ تَعَالَى جَعَلَكَ حَرَامًا، وَحَرَّمَ مِنَ الْمُؤْمِنِ مَالَهُ وَدَمَهُ وَعِزَّهُ، وَأَنْ نَظَرَ بِهِ ظُلْمًا سَيِّئًا. رواه الطبرانی في الكبير وفيه:

الحسن بن ابی جعفر وهو ضعيف وقد وثق، مجمع الزوائد ٣/ ٦٣٠

2. Abdulāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ looked at the Ka'bah and said: *Lā ilaha illallāh*, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a *Mu'min* (believer) is greater than yours. Indeed, Allāh ﷻ has made you respectable; (likewise) the wealth, the blood, and the honour of a *Mu'min* has been made respectable: and Allāh has forbidden us to suspect him of wrongdoing. (Tabarānī, Majma-'uz-Zawāid)

﴿ 3 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَانِهِمْ بِأَرْبَعِينَ خَرِيفًا.

رواه الترمذی وقال: هذا حديث حسن، باب ماجاء ان فقراء المهاجرين رقم: ۲۳۵۵

3. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhī)

﴿ 4 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ، نِصْفِ يَوْمٍ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء ان فقراء المهاجرين رقم: ۲۳۵۳

4. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The poor Muslims will enter Paradise half-a-day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhī)

Note: The preceeding *Hadīth* states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this *Hadīth*. The poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth.

﴿ 5 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: تَجْتَمِعُونَ يَوْمَ الْقِيَامَةِ فَيَقَالُ: أَيْنَ فَقَرَاءُ هَذِهِ الْأُمَّةِ وَمَسَاكِينُهَا؟ قَالَ: فَيَقُومُونَ، فَيَقَالُ لَهُمْ: مَاذَا عَمِلْتُمْ؟ فَيَقُولُونَ: رَبَّنَا ابْتَلَيْتَنَا فَصَبَرْنَا، وَآتَيْتَ الْأَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا، فَيَقُولُ اللَّهُ: صَدَقْتُمْ،

قَالَ: فَيَدْخُلُونَ الْجَنَّةَ قَبْلَ النَّاسِ، وَيَبْقَى شِدَّةُ الْحِسَابِ عَلَى ذَوِي الْأَمْوَالِ وَالسُّلْطَانِ.

(الحديث) رواه ابن حبان، قال المحقق: اسنده حسن ٤٣٦/١٦

5. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this *Ummah*? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our *Rabb* (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allāh will say: You have spoken the truth. Rasūlullāh ﷺ said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers.

(Ibne-Hibbān)

﴿ 6 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: هَلْ تَذَرُونَ مَنْ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارَةُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحْيُوهُمْ، فَيَقُولُ الْمَلَأُ نِكَّةً: رَبَّنَا نَحْنُ سُكَّانُ سَمَوَاتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُونَا أَنْ نَأْتِيَ هَؤُلَاءِ، فَنُسَلِّمَ عَلَيْهِمْ؟ قَالَ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ وَتُتَّقَى بِهِمُ الْمَكَارَةُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً، قَالَ: فَتَأْتِيهِمُ الْمَلَأُ نِكَّةً عِنْدَ ذَلِكَ، فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

رواه ابن حبان، قال المحقق: اسنده صحيح ٤٣٨/١٦

6. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allāh? The Sahābah said: Allāh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allāh, will be the poor emigrants (the poor Sahābah who migrated to Madinah prior to conquest of Makkah). Through them frontiers are guarded and in

difficult times they (are put on the front lines to) provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled Allāh will say to those angels He desires: Go to them and greet them with *Salām*. The angels will say: O our *Rabb*! We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with *Salām*? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved.

(Ibne-Hibbān)

﴿ 7 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِيْ أُنَاسٌ مِنْ أُمَّتِيْ يَوْمَ الْقِيَامَةِ نُورُهُمْ كَضَوْءِ الشَّمْسِ، قُلْنَا: مَنْ أُولَئِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: فَقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ تُتَّقَى بِهِمُ الْمَكَارَةُ يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ يُخْشَرُونَ مِنْ أَقْطَارِ الْأَرْضِ.

رواه احمد ١٧٧/٢

7. 'Abdullāh ibne-'Amr binal Aas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: On the Day of Resurrection, some people of my *Ummah* will have a *Nūr* (light) like that of the sun. We asked: O Rasūlullāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world.

(Musnad Ahmad)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اَللَّهُمَّ اَحْيِنِيْ مِسْكِيْنًا، وَتَوَفَّنِيْ مِسْكِيْنًا، وَاخْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٣٢٢/٤

8. Abu Sa'id رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: O Allāh!

Grant me life as a poor and humble man; let me die a poor and humble man; and resurrect me in the company of the poor and humble man. (Mustadrak Hākim)

﴿ 9 ﴾ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ رَحِمَهُ اللَّهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ شَكَاهُ إِلَى رَسُولِ اللَّهِ ﷺ حَاجَتَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِصْبِرْ أَبَا سَعِيدٍ، فَإِنَّ الْفَقْرَ إِلَى مَنْ يُجِبْنِي مِنْكُمْ أَسْرَعُ مِنَ السَّيْلِ مِنَ الْوَادِي، وَمِنْ أَعْلَى الْجَبَلِ إِلَى أَسْفَلِهِ.

رواه احمد ورجاله رجال الصحيح الا انه شبه المرسل ، مجمع الزوائد ، ٤٨٦/١٠

9. Sa'id ibne-Abí Sa'id Rahimahullāh said: Abu Sa'id Al-Khudri رضي الله عنه complained Rasúlullāh ﷺ about his needs. Rasúlullāh ﷺ said: Be patient Abu Sa'id, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards.

(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 10 ﴾ عَنْ رَافِعِ بْنِ خُذَيْجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَحَبَّ اللَّهُ عَزَّوَجَلَّ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظُلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ.

رواه الطبراني واسناده حسن ، مجمع الزوائد ، ٥٠٨/١٠

10. Rāfi' ibne-Khudij رضي الله عنه narrates that Rasúlullāh ﷺ said: When Allāh 'Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water.

(Tabarāni, Majma- 'uz-Zawāid)

﴿ 11 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ وَأَحِبَّ الْعَرَبَ مِنْ قَلْبِكَ وَلْتَرُدَّ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ قَلْبِكَ.

رواه الحاكم وقال: صحيح الاسناد ووافقه الذهبي ٣٣٢/٤

11. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others.

(Mustadrak Hākim)

﴿ 12 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رُبُّ أَفْعَثَ أَغْبَرُ

ذِي طَمَرَيْنِ مُصَفَّحٍ عَنْ أَبْوَابِ النَّاسِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ. رواه الطبرانی فی الاوسط

وفيه: عبد الله بن موسى التميمي، وقد وثق، وبقية رجاله رجال الصحيح، مجمع الزوائد ٤٦٦/١٠

12. Anas رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allāh that) if he swears by Allāh, certainly Allāh will fulfill his words.

(Tabarani, Majma-'uz-Zawā'id)

Note: This *Hadīth* implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allāh. However, it does not mean such an appearance is to be encouraged. (Ma'āriful *Hadīth*)

﴿ 13 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأَيْتُكَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْتُكَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا خَيْرٌ مِنْ مِائَةِ الْأَرْضِ مِثْلَ هَذَا.

رواه البخارى، باب فضل الفقر، رقم: ٦٤٤٧

13. Sahl ibne-Sa'd As-Sā'idī رضي الله عنه narrates that once a person passed by Rasūlullāh ﷺ, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allāh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasūlullāh ﷺ remained silent. Then another person passed by, and Rasūlullāh ﷺ asked (the same person again): What is your opinion about this man? He answered O Rasūlullāh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasūlullāh ﷺ said: This man- (the poor Muslim) is better than a whole world full of the like of the first one.

(Bukhārī)

﴿ 14 ﴾ عَنْ مُضْعَبِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَى سَعْدٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ : هَلْ تَنْصُرُونَ وَتُرْزَقُونَ إِلَّا بِضُعْفَائِكُمْ؟

رواه البخارى، باب من استعان بالضعفاء.....، رقم: ٢٨٩٦

14. Mus'ab ibne-Sa'd رضي الله عنه narrates that (My father) Sa'd رضي الله عنه considered himself superior to those who were less than him (in bravery and wealth). So Nabí ﷺ said (with an intention to reform) him: Undoubtedly you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhārī)

﴿ 15 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : ابْغُؤْنِي

الضُّعْفَاءَ فَإِنَّمَا تُرْزَقُونَ وَتَنْصُرُونَ بِضُعْفَائِكُمْ. رواه ابو داؤد، باب فى الانتصار.....، رقم: ٢٥٩٤

15. Abu Dardā رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwūd)

﴿ 16 ﴾ عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : أَلَا أَدْلِكُمْ

عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ، وَأَهْلُ النَّارِ كُلُّ جَوَّازٍ

عُتِلَ مُسْتَكْبِرٌ. رواه البخارى، باب قول الله تعالى وَأَقْسَمُوا بِاللَّهِ.....، رقم: ٦٦٥٧

16. Harithah ibne-Waheb رضي الله عنه narrates: I heard Nabí ﷺ saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukharī)

﴿ 17 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عِنْدَ

ذِكْرِ النَّارِ: أَهْلُ النَّارِ كُلُّ جَعْفَرِيٍّ جَوَّازٍ مُسْتَكْبِرٍ جَمَاعٍ مَنَاعٍ وَأَهْلُ الْجَنَّةِ الضُّعْفَاءُ

الْمَغْلُوبُونَ. رواه احمد ورجاله رجال الصحيح، مجمع الزوائد ١٠/٧٢١

17. 'Abdullāh ibne-'Amr ibnil 'Ās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the

needy). And the dwellers of Paradise are the weak and the oppressed.
(Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 18 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ الْجَنَّةَ: رَفَقَ بِالضَّعِيفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فيه أربعة احاديث..... رقم: ۲۴۹۴

18. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone with these three qualities shall be under the shade of Allāh's Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). (Tirmidhi)

﴿ 19 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُؤْتَى بِالشَّهِيدِ يَوْمَ الْقِيَامَةِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِالْمُتَصَدِّقِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِأَهْلِ الْبَلَاءِ فَلَا يُنْصَبُ لَهُمْ مِيزَانٌ، وَلَا يُنْصَبُ لَهُمْ دِيْوَانٌ، فَيُنْصَبُ عَلَيْهِمُ الْآخِرُ صَبًّا حَتَّى إِنَّ أَهْلَ الْعَافِيَةِ لَيَتَمَنَّوْنَ فِي الْمَوَاقِفِ أَنْ أَجْسَادَهُمْ قُرِضَتْ بِالْمَقَارِيضِ مِنْ حُسْنِ ثَوَابِ اللَّهِ لَهُمْ. رواه الطبرانی فی الكبير وفيه، مُجَاعِدَةُ بْنُ الزَّيْبِرِ وَثَّقَهُ أَحْمَدُ وَضَعَفَهُ الدَّارَقُطْنِيُّ، مَجْمَعُ

الزوائد ۳۰۸/۲، طبع مؤسسة المعارف

19. Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Sadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allāh that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them.

(Tabarani, Majma-'uz- Zawāid)

﴿ 20 ﴾ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ.

رواه احمد ورجاله ثقات، مجمع الزوائد ۱۱/۳

20. Mahmūd ibne-Labíd رضي الله عنه narrates that Rasūlullāh ﷺ said: When Allāh loves a people, He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient, impatience is written down for him (he keeps on grumbling).

(Musnad Ahmad. Majma-'uz-Zawāid)

﴿ 21 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّجُلَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ فَمَا يَبْلُغُهَا بِعَمَلِهِ، فَمَا يَزَالُ اللَّهُ يَبْتَلِيهِ بِمَا يَكْرَهُ حَتَّى يَبْلُغَهَا. رواه أبو يعلى وفي رواية له: يَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ الرَّفِيعَةَ. ورجاله ثقات، مجمع الزوائد ١٣/٣

21. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: (When) Allāh grants a higher status to a person, but his deeds do not entitle him to such a status, then Allāh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya'lā a, Majma-'uz-Zawāid)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ، وَلَا أَذًى، وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ. رواه البخاري، باب ماجاء في كفارة المرض، رقم: ٥٦٤١

22. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allāh in lieu of his sufferings removes his sins. (Bukhārī)

﴿ 23 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ.

رواه مسلم، باب ثواب المؤمن فيما يصيبه من مرض.....، رقم: ٦٥٦١

23. 'A'isha Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ saying: No Muslim is pierced by a thorn, or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

﴿ 24 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى الصبر على البلاء، رقم ٢٣٩٩

24. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhī)

﴿ 25 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا ابْتَلَى اللَّهُ عَزَّوَجَلَّ الْعَبْدَ الْمُسْلِمَ بِبَلَاءٍ فِي جَسَدِهِ، قَالَ اللَّهُ عَزَّوَجَلَّ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِي كَانَ يَعْمَلُهُ، فَإِنْ شَفَاهُ، غَسَلَهُ وَطَهَّرَهُ، وَإِنْ قَبَضَهُ غَفَرْلَهُ وَرَحِمَهُ.

رواه ابو يعلى واحمد ورجاله ثقات، مجمع الزوائد ٣٣/٣

25. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: When Allāh ﷻ afflicts any of His Muslim slaves with a physical ailment, Allāh ﷻ commands an angel: Keep recording all those good deeds which he used to do (in health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him.

(Abu Ya'lā, Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 26 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يَقُولُ: إِذَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِي مُؤْمِنًا، فَحَمِدَنِي عَلَى مَا ابْتَلَيْتُهُ فَأَجْرُوا لَهُ كَمَا كُنْتُمْ تُجْرُونَ لَهُ وَهُوَ صَاحِحٌ.

رواه احمد والطبرانى فى الكبير والوسط كلهم من رواية

اسماعيل بن عياش عن راشد الصنعاني وهو ضعيف فى غير الشاميين وفى الحاشية: راشد بن داود

شامى فرواية اسماعيل عنه صحيحة، مجمع الزوائد ٣٣/٣

26. Shaddād ibne-Aus رضي الله عنه in a *Hadīth Qudsī* narrates: I heard Rasūlullāh ﷺ saying: indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him

as you used to record the reward in health.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴿ 27 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ الْمَلِيْلَةُ وَالصُّدَاعُ بِالْعَبْدِ وَالْأَمَةِ وَإِنْ عَلَيْهِمَا مِنَ الْخَطَايَا مِثْلَ أُحُدٍ، فَمَا يَدْعُهُمَا وَعَلَيْهِمَا مِثْقَالُ خَرْدَلَةٍ.

رواه ابويعلى ورجاله ثقات، مجمع الزوائد ٢٩/٣

27. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uhud.

(Abu Ya'la, Majma- 'uz-Zawaid)

﴿ 28 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صُدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ يُشَاكُهَا أَوْ شَيْءٌ يُؤْذِيهِ يَرْفَعُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً، وَيُكَفِّرُ عَنْهُ بِهَا ذُنُوبَهُ.

رواه ابن ابى الدنيا ورواته ثقات، الترغيب ٢٩٧/٤

28. Abu Sa'id Al-Khudri رضي الله عنه narrates that Rasūlullāh ﷺ said: For a *Mu'min's* headache or a thorn prick or any other thing which causes him distress, Allāh, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya', Targhib)

﴿ 29 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ تَضَرَّعَ مِنْ مَرَضٍ إِلَّا بَعَثَهُ اللَّهُ مِنْهُ طَاهِرًا.

رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ٣١/٣

29. Abu Umamah Al-Bāhilī رضي الله عنه narrates that Nabī ﷺ said: Any slaves of Allah who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins.

(Tabarānī, Majma- 'uz-Zawāid)

﴿ 30 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ مَرْسَلًا مَرْفُوعًا قَالَ: إِنَّ اللَّهَ لَيُكَفِّرُ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُمَى لَيْلَةٍ.

رواه ابن ابى الدنيا وقال ابن المبارك عقب رواية له انه من جيد الحديث

ثم قال وشوا هذه كثيرة يؤكد بعضها بعضها، اتحاف ٥٢٦/٩

30. Hasan Rahimahullāh narrates a saying of Rasūlullāh ﷺ: Indeed, Allāh forgives all the sins of a *Mu'min* by a night's fever. (Ibne-Abi Dunya', Ithāf)

﴿ 31 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: إِذَا ابْتَلَيْتُ عَبْدِي الْمُؤْمِنَ وَلَمْ يَشْكُنِي إِلَى عَوَادِهِ أَطْلَقْتُهُ مِنْ أَسَارِي، ثُمَّ أَبْدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، ثُمَّ يَسْتَأْنِفُ الْعَمَلَ.

رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٣٤٩/١

31. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ in a *Hadīth Qudsī* said: Allāh ﷻ says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins been wiped out).

(Mustadrak Hākim)

﴿ 32 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ وُعِكَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ عَزَّوَجَلَّ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

رواه ابن أبي الدنيا في كتاب الرضا وغيره، الترغيب ٢٩٩/٤

32. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allah the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him.

(Ibne-Abi Dunya, Targhib)

﴿ 33 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّوَجَلَّ: مَنْ أَذْهَبْتُ حَيَاتِيهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في ذهاب البصر، رقم: ٢٤٠١

33. Abu Hurairah رضي الله عنه reported from Nabī ﷺ in a *Hadīth Qudsī* that Allāh *Ta'ālā* says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward, then nothing short of rewarding him with Paradise can please Me.

(Tirmidhī).

﴿ 34 ﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا.

رواه البخاري، باب يكتب للمسافر.....، رقم: ٢٩٩٦

34. Abu Músā رضي الله عنه narrates that Rasúlullāh ﷺ said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

﴿ 35 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّاجِرُ الصَّدُوقُ الْأَمِينُ، مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في التجار، رقم: ۱۲۰۹

35. Abu Sa'id رضي الله عنه narrates that Nabí ﷺ said: A truthful trustworthy merchant shall be with the Prophets, *Siddíqín* (the true followers) and martyrs. (Tirmidhí)

﴿ 36 ﴾ عَنْ رِفَاعَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا، إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَّقَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في التجار، رقم: ۱۲۱۰

36. Rifā'ah رضي الله عنه narrates that Nabí ﷺ said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhí)

﴿ 37 ﴾ عَنْ أُمِّ عُمَارَةَ ابْنَةِ كَعْبٍ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَّمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: كُلِّي، فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ إِذَا أَكَلَ عِنْدَهُ حَتَّى يَفْرُغُوا، وَرُبَّمَا قَالَ: حَتَّى يَشْبَعُوا.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في فضل الصائم إذا أكل عنده، رقم: ۷۸۵

37. Umme 'Ammārah Ansāriyah Radiyallāhu 'anha, daughter of Ka'b رضي الله عنه, says that once Nabí ﷺ visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasúlullāh ﷺ said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhí)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ شَجَرَةَ كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ.

رواه مسلم، باب فضل إزالة الأذى عن الطريق، رقم: ۶۶۷۲

38. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

﴿ 39 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: اُنْظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

رواه احمد ١٥٨/٥

39. Abu Dharr رضي الله عنه narrates that Nabī ﷺ said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by *Taqwa* (the fear of Allāh). (Musnad Ahmad)

﴿ 40 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أُمَّتِي مَنْ لَوْ جَاءَ أَحَدُكُمْ يَسْأَلُهُ دِينَارًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ دِرْهَمًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ فِلْسًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَ اللَّهَ الْجَنَّةَ أَعْطَاهُ إِيَّاهَا، ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ.

رواه الطبراني في الاوسط ورجال الصحيح، مجمع الزوائد ٤٦٦/١٠

40. Thaubān رضي الله عنه narrates that Rasūlullāh ﷺ said: In my *Ummah* there are some people that if one of them comes to you and asks for a dinar, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allāh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allāh; He would honour his words. (Tabarāni, Majma- 'uz-Zawāid)

EXCELLENCE OF CONDUCT

VERSES OF QUR'ĀN

Allāh Subhānahū wa Ta'ālā said to
His Prophet Ṣallallāhu 'alaihi
wasallam:

And lower the wings of your
tenderness over the believers.

Al-Hijr 15: 88

قال الله تعالى:

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

[الحجر: ٨٨]

Allāh Subhānahū wa Ta'ālā says:

And hasten for forgiveness from
your Rabb and to a Paradise whose
width is as vast as the heavens and
the earth, prepared for those who
fear Allah.

Those who spend freely whether in
prosperity or in adversity; who
hold and check their anger, and
forgive people, and (indeed,) Allāh
loves the doers of good.

Āle-'Imrān 3: 133-134

وقال تعالى:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ

وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ

أُعِدَّتْ لِلْمُتَّقِينَ

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

[آل عمران: ١٣٣-١٣٤]

Allāh Subhānahū wa Ta'ālā says:

And the true servants of Raḥmān
(the most gracious Allāh) are they
who walk on the earth with
humility.

Al-Furqān 25: 63

وقال تعالى:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى

الْأَرْضِ هَوْنًا [الفرقان: ٦٣]

وقال تعالى: وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ

الظَّالِمِينَ [الشورى: ٤٠]

Allāh Subhānahū wa Ta'ālā says: (It is permitted that) An ill-deed be

revenged by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allāh's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allāh) does not like the oppressors. (Ash-Shūrā: 40)

وَقَالَ تَعَالَى : ﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧]

Allāh ﷻ says: And whenever they get angry, they readily forgive. (Ash-Shūrā: 37)

وَقَالَ تَعَالَى حِكَايَةً عَنْ قَوْلِ لُقْمَنْ : ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [لقمن: ١٨-١٩]

The advise which Luqmān عليه السلام gave his son has been mentioned by Allāh ﷻ:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allāh does not like the arrogant (and) boastful.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the ass's voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses.

(Luqmān: 18-19)

AHADITH

﴿ 41 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيَذُرْك بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه ابوداؤد، باب في حسن الخلق، رقم: ٤٧٩٨

41. 'A'isha Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ

saying: Verily, a *Mu'min* by his good conduct acquires the rank of one who fasts and stands in *Salāt* during the night. (Abu Dāwūd)

﴿ 42 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِكُمْ.

رواه احمد ٤٧٢/٢

42. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Ahmad)

﴿ 43 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَالْطَّفُّهُمْ بِأَهْلِهِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب في استكمال الايمان.....رقم: ٢٦١٢

43. 'A'isha رضي الله عنها narrates that Rasūlullāh ﷺ said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhi)

﴿ 44 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجِبْتُ لِمَنْ يَشْتَرِي الْمَمَالِيكَ بِمَالِهِ، ثُمَّ يُعْتِقُهُمْ كَيْفَ لَا يَشْتَرِيَ الْأَخْرَارَ بِمَعْرُوفِهِ؟ فَهُوَ أَعْظَمُ ثَوَابًا.

رواه ابو الغنائم النوسى فى قضاء الحوائج وهو حديث حسن، الجامع الصغير ١٤٩/٢

44. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged)

(Qadā-ul-Hawāij, Jāmi 'us-Saghír)

﴿ 45 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبِضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ نَسَنَ خُلُقَهُ.

رواه ابوداؤد، باب في حسن الخلق، رقم: ٤٨٠٠

45. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: I guarantee

an abode on the boundary of Paradise for him, who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwūd)

﴿ 46 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ أَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ اللَّهُ لِيُسْرَهُ بِذَلِكَ سَرَّهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ.

رواه الطبرانی في الصغير واسناده حسن، مجمع الزوائد ٣٥٣/٨

46. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who meets his Muslim brother in a manner pleasing to Allāh (For instance cordially) so as to make him happy, Allāh will make him happy on the Day of Resurrection. (Tabarānī, Majma- 'uz-zawaid)

﴿ 47 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُسْلِمَ الْمُسَدَّدَ لِيَذْرَكَ دَرَجَةُ الصَّوَامِ الْقَوَامِ بِآيَاتِ اللَّهِ بِحُسْنِ خُلُقِهِ وَكَرَمِ ضَرِيَّتِهِ.

رواه احمد ١٧٧/٢

47. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Indeed, a Muslim who strictly confines himself to *Sharī'a'h* and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in *Salāt* at night reciting the verses of Holy Qur'ān. (Musnad Ahmad)

﴿ 48 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ.

رواه ابو داود، باب في حسن الخلق، رقم: ٤٧٩٩

48. Abu Dardā رضي الله عنه narrates that Nabī ﷺ said: There will be nothing heavier on the Scale than good conduct. (Abu Dawūd)

﴿ 49 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرُ مَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ ﷺ حِينَ وَضَعْتُ رِجْلِي فِي الْغُرْرِ أَنْ قَالَ لِي: أَحْسِنْ خُلُقَكَ لِلنَّاسِ مُعَاذَ بْنِ جَبَلٍ.

رواه الامام مالك في الموطأ، ماجاء في حسن الخلق ص ٧٠٤

49. Mu'adh ibne-Jabal رضي الله عنه narrates that the parting advice of

Rasúlullāh ﷺ to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu'ādh ibne-Jabal!

(Muatta Imām Mālik)

﴿ 50 ﴾ عَنْ مَالِكٍ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ.

رواه الامام مالك في الموطأ، ماجاء في حسن الخلق ص ٧٠٥

50. Mālik Rahimahullāh says that the following saying of Rasúlullāh ﷺ has been conveyed to me: "I have been sent for the perfection of good conduct."

(Muatra Imām Mālik)

﴿ 51 ﴾ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا (الحديث) رواه الترمذی وقال: هذا حديث حسن

غريب، باب ماجاء في معالى الاخلاق، رقم: ٢٠١٨

51. Jābir رضي الله عنه narrates that Rasúlullāh ﷺ said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct.

(Tirmidhī)

﴿ 52 ﴾ عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ.

رواه مسلم، باب تفسير البر والاثم، رقم: ٦٥١٦

52. Nawwās ibne-Sam'ān Al-Ansārī رضي الله عنه narrates: I asked Rasúlullāh ﷺ about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know.

(Muslim)

﴿ 53 ﴾ عَنْ مَكْحُولٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ كَالْجَمَلِ الْأَيْفِ إِنْ قِيدَ انْقَادًا، وَإِنْ أُنِيخَ عَلَى صَخْرَةٍ اسْتَنَاحَ.

رواه الترمذی مرسلًا، مشكوة المصابيح، رقم: ٥٠٨٦

53. Makhūl Rahimahullāh narrates that Rasúlullāh ﷺ said: The believers are very soft and lenient, like an obedient camel which

when led follows and when made to sit on a rock, does so obediently. (Tirmidhī, Mishkāṭ-ul-Masabīh)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

﴿ 54 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيْنٍ سَهْلٍ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل كل قريب هين سهل، رقم: ۲۴۸۸

54. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhī)

Note: The *Hadīth* implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations.

(Muārif-ul-Hadith)

﴿ 55 ﴾ عَنْ عِيَّاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَى

أَحَدٍ. (وهو جزء من الحديث) - رواه مسلم، باب الصفات التي يعرف بها في الدنيا، رقم: ۷۲۱۰

55. 'Iyyad' ibne-Himār رضي الله عنه, of Banī Mujāshi' narrates that Rasūlullāh ﷺ in a *Hadīth Qudsī* said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others.

(Muslim)

﴿ 56 ﴾ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ فَهُوَ فِي نَفْسِهِ صَغِيرٌ وَفِي أَعْيُنِ النَّاسِ عَظِيمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيرٌ وَفِي نَفْسِهِ كَبِيرٌ حَتَّى لَّهُوَ أَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ.

رواه البيهقي في شعب الإيمان ۲۷۶/۶

56. 'Umar رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Whoever humbles himself for the sake of Allāh, Allāh will exalt him: as a

result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allāh abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baihaqī)

﴿ 57 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

رواه مسلم، باب تحريم الكبر وبيان، رقم: ٢٦٧

57. 'Abdullāh ibne-Mas'ūd ؓ narrates that Nabī ﷺ said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

﴿ 58 ﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في كراهية قيام الرجل للرجل، رقم: ٢٧٥٥

58. Mu'āwiyah ؓ narrates: I heard Rasūlullāh ﷺ saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhī)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted. (Muarifui Hadīth)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ لِذَلِكَ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في كراهية قيام الرجل للرجل، رقم: ٢٧٥٤

59. Anas ؓ narrates that none was dearer to the Sahābah than Rasūlullāh ﷺ, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhī)

﴿ 60 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيئَةٌ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في العفو رقم: ١٣٩٣

60. Abu Dardā رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him.

(Tirmidhī)

﴿ 61 ﴾ عَنْ جَوْدَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْتَدَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ.

رواه ابن ماجه، باب المعاذير، رقم: ٣٧١٨

61. Jawdān رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector.

(Ibne-Mājah)

﴿ 62 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ: يَا رَبِّ! مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَّرَ غَفَرَ.

رواه البيهقي في شعب الإيمان ٣١٩/٦

62. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Mūsā ibne- 'Imrān عليه السلام said: O my *Rabb*! Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge.

(Baihaqī)

﴿ 63 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَغْفُو عَنِ الْخَادِمِ؟ فَصَمَّتْ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَغْفُو عَنِ الْخَادِمِ؟ قَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في العفو عن الخادم، رقم: ١٩٤٩

63. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that a person came to Nabī ﷺ and asked: O Rasūlullāh! How many times may I forgive my servant? Nabī ﷺ remained silent. The man asked again: O Rasūlullāh! How many times may I forgive my servant? He replied: Everyday seventy times.

(Tirmidhī)

Note: In Arabic the figure 'seventy' is used to express too many in number.

﴿ 64 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ رَجُلًا كَانَ فِيمَنْ كَانَ قَبْلَكُمْ آتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: أَنْظِرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيهِمْ فَأَنْظِرُ الْمُؤَسِّرَ وَآتَجَاوِزُ عَنِ الْمُغْسِرِ، فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ.

رواه البخارى، باب ما ذكر عن بنى اسرائيل، رقم: ٣٤٥١

64. Hudhaifah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhāri)

﴿ 65 ﴾ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّهُ أَنْ يُنَجِّيهُ اللَّهُ مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ فَلْيُنْفِسْ عَنْ مُغْسِرٍ أَوْ يَضَعْ عَنْهُ.

رواه مسلم، باب فضل انظار المعسر.....، رقم: ٤٠٠٠

65. Abu Qatādah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

﴿ 66 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهُي صَاحِبِي أَنْ يَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أَوْ قَطُّ، وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا، أَمْ أَلَا فَعَلْتَ هَذَا.

رواه ابوداؤد، باب فى الحلم واخلق النبي ﷺ، رقم: ٤٧٧٤

66. Anas رضي الله عنه narrates: I served Rasúlullāh ﷺ for ten years in Medinah. I was an adolescent. There fore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither "why did you do this?" nor "why did you not do that?" (Abu Dawūd)

﴿ 67 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: لَا

تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ. رواه البخارى، باب الحذر من الغضب، رقم: ٦١١٦

67. Abu Hurairah رضي الله عنه narrates that a person requested Rasūlullāh ﷺ: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhārī)

﴿ 68 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ،

إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. رواه البخارى، باب الحذر من الغضب، رقم: ٦١١٤

68. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger.

(Bukhārī)

﴿ 69 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ

وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيُضْطَجِعْ.

رواه ابو داود، باب ما يقال عند الغضب، رقم: ٤٧٨٢

69. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down.

(Abu Dawūd)

Note: The *Hadīth* implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying.

(Mazāhir-e-Haqqe).

﴿ 70 ﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عَلِّمُوا وَبَشِّرُوا وَلَا

تُعْسِرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ.

رواه احمد ٢٣٩/١

70. Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said Teach religion to people. give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent.

(Musnad Ahmad)

﴿ 71 ﴾ عَنْ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

رواه ابو داؤد، باب ما يقال عند الغضب، رقم: ٤٧٨٤

71. 'Atiyah رضي الله عنه narrates that Rasúlullāh ﷺ said: Undoubtedly, anger comes from *Shaitān*. Indeed *Shaitān* is created from fire. and verily fire is extinguished with water. So if one of you becomes angry, he should perform *Wudú*. (Abu Dāwūd)

﴿ 72 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ عِنْدَ اللَّهِ عَزَّوَجَلَّ مِنْ جُرْعَةٍ غَيِظٍ يَكْظُمُهَا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى. رواه احمد ١٢٨/٢

72. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Ahmad)

﴿ 73 ﴾ عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ آيِ الْحُورِ الْعِينِ شَاءَ.

رواه ابو داؤد، باب من كظم غيظا، رقم: ٤٧٧٧

73. Mu'adh رضي الله عنه narrates that Rasúlullāh ﷺ said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large eyed maidens of Paradise he desires. (Abu Dāwūd)

﴿ 74 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنْ اغْتَذَرَ إِلَى اللَّهِ عَزَّوَجَلَّ قَبْلَ عَذْرِهِ.

رواه البيهقي في شعب الایمان ٣١٥/٦

74. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said: He who guards his tongue. Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqī)

﴿ 75 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَشَجٍّ: أَشَجَّ عَبْدُ الْقَيْسِ: إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْجَلْمُ وَالْأَنَاءَةُ. (وهو جزء من الحديث)

رواه مسلم، باب الامر بالايمان بالله تعالى، رقم: ١١٧

75. Mu'ādh رضي الله عنه narrates that Rasūlullāh ﷺ said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

﴿ 76 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ.

رواه مسلم، باب فضل الرفق، رقم: ٦٦٠١

76. 'A'isha Radiyallāhu 'anha, wife of Nabí ﷺ narrates that Rasūlullāh ﷺ, said: O 'A'isha! Verily, Allah is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

﴿ 77 ﴾ عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ.

رواه مسلم، باب فضل الرفق، رقم: ٦٥٩٨

77. Jarir ibne-'Abdullāh ' narrates that Nabí ﷺ said: Whoever is deprived of kindness is deprived of all good. (Muslim)

﴿ 78 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

رواه البغوى فى شرح السنة ١٣/٧٤

78. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharh us Sunnah)

﴿ 79 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُرِيدُ اللَّهُ بِأَهْلِ بَيْتِ رِفْقًا إِلَّا نَفْعَهُمْ وَلَا يَحْرِمُهُمْ إِيَّاهُ إِلَّا ضَرَّهُمْ.

رواه البيهقى فى شعب الايمان، مشكاة المصابيح، رقم: ٥١٠٣

79. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Allāh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them.

(Baihaqí, Mishkāt-ul-Masābīh)

﴿ 80 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ الْيَهُودَ آتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ اللَّهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَا عَائِشَةُ! عَلَيْكَ بِالرِّفْقِ، وَإِيَّاكَ وَالْعُنفَ وَالْفُحْشَ، قَالَتْ: أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوَلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ.

رواه البخارى، باب لم يكن النبي ﷺ فاحشا ولا متفاحشا، رقم: ٦٠٣٠

80. 'A'isha Radiyallāhu 'anha narrates that some Jews came to see Rasūlullāh ﷺ and said: *Assāmu'alaikum* (Death be upon you). 'A'isha countered: Upon you it be, and Allāh's curse be upon you and Allāh's wrath be upon you. He said: Behold O 'A'isha! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārī)

﴿ 81 ﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

رواه البخارى، باب السهولة والسماحة فى الشراء والبيع.....، رقم: ٢٠٧٦

81. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ prayed: May Allah confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhārī)

﴿ 82 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى آذَانِهِمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى آذَانِهِمْ.

رواه ابن ماجه، باب الصبر على البلاء، رقم: ٤٠٣٢

82. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The believer who mixes with people and

endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ صُحَيْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ. رواه مسلم، باب المؤمن امره كله خير، رقم: ٧٥٠٠

83. Suhaib رضي الله عنه narrates that Rasūlullāh ﷺ said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

﴿ 84 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَآخِصِنِ خَلْقِيْ.

(رواه احمد ٤٠٣/١)

84. Abdullāh Ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ used to make this supplication:

اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَآخِصِنِ خَلْقِيْ

OAllāh! You have made my appearance beautiful, so make my conduct excellent too. (Musnad Ahmad)

﴿ 85 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَشْرَتَهُ.

رواه ابو داود، باب فى فضل الاقالة، رقم: ٣٤٦٠

85. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who agrees to the return of something sold to a Muslim, Allāh forgives his faults. (Abu Dawūd)

﴿ 86 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا عَشْرَتَهُ، أَقَالَهُ اللَّهُ عَشْرَتَهُ يَوْمَ الْقِيَامَةِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٤٠٥/١١

86. Abu Huraira رضي الله عنه narrates that Rasūlullāh ﷺ said: He who forgives the faults of a Muslim, Allāh will forgive his faults on the Day of Resurrection. (Ibne-Hibbān)

THE RIGHTS OF MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾
[الحجرات: ١٠]

Allāh ﷻ says: Indeed, Muslims are brothers. (Al-Hujurāt:10)

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۚ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
[الحجرات: ١١-١٣]

Allāh ﷻ says: O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Imān. Those who do not desist are indeed wrong doers. o you who believe! Avoid much

suspicious, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who accepts repentance, and is the Most Merciful. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most honourable of you with Allāh is the one who fears Allāh most. Undoubtedly Allāh is the All-Knowing, All-Aware. (Al-Hujurāt:11-13)

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten, is not distressed as long as he is unaware of this.

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
 أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا
 تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

[النساء: ١٣٥]

Allāh ﷻ says: O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allāh, even though it be against yourselves, or your parents, or your kin. Whether the person concerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allāh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allāh is Well-Acquainted with all that you do. (An-Nisā:135)

وَقَالَ تَعَالَى: ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ
 عَلَىٰ كُلِّ شَيْءٍ حَسِيرًا﴾

[النساء: ٨٦]

Allāh ﷻ says: When you are greeted with a Greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allāh keeps carefull account of every thing.

(An- Nisā: 86)

وَقَالَ تَعَالَى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾

[الاسراء: ٢٣- ٢٤]

Allāh ﷻ said to His Prophet ﷺ: Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word. And lower to them the wing of submission and humility through mercy, and say: My *Rabb!* Have mercy on them both, as they did care for me when I was small.

(Al-Isrā: 23-24)

AHADITH

﴿ 87 ﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ : يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ ، وَيُجِيبُهُ إِذَا دَعَاهُ ، وَيُسَمِّتُهُ إِذَا عَطَسَ ، وَيَعُودُهُ إِذَا مَرِضَ ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ .

رواه ابن ماجه، باب ماجاء في عيادة المريض، رقم: ١٤٣٣

87. Ali ؓ narrates that Rasūlullāh ﷺ said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with *Salām* when he meets him. 2) Accept his invitation when he extends one. 3 If he sneezes (and says *Alhamdulillah*) reply him by saying *Yarhamukallāh* (may Allāh have mercy on you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself.

(Ibne-Mājah)

﴿ 88 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

رواه البخارى، باب الامر باتباع الجنائز، رقم: ١٢٤٠

88. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: A Muslim has five rights on another Muslim. To reciprocate *Salām*, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alhamdulillah*) say *Yarhamukallāh* (may Allāh have mercy on you). (Bukhari)

﴿ 89 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْلكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

رواه مسلم، باب بيان انه لا يدخل الجنة الا المؤمنون..... رقم: ١٩٤

89. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread *Salām* amongst yourselves. (Muslim)

﴿ 90 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْشُوا السَّلَامَ كُنْ تَعْلُوا.

رواه الطبراني واسناده حسن، مجمع الزوائد ٨/٦٥

90. Abu Dardā رضي الله عنه narrates that Rasūlullāh ﷺ said: Spread *Salām*, so you may be raised higher. (Tabarāni, Majma- 'uz-Zawāid)

﴿ 91 ﴾ عَنْ عَبْدِ اللَّهِ يَعْنِي - ابْنَ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَضَعَهُ فِي الْأَرْضِ فَأَفْشُوهُ بَيْنَكُمْ، فَإِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ، كَانَ لَهُ عَلَيْهِمْ فَضْلٌ دَرَجَةٍ بِتَذْكِيرِهِ إِيَّاهُمْ السَّلَامَ، فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ رَدٌّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُمْ.

رواه البزار والطبراني واحداً اسنادى البزار جيد قوى، الترغيب ٣/٤٢٧

91. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: *As-Salām* is a name amongst the names of Allāh ﷻ, which Allāh sent down on earth. Therefore, spread *Salām* amongst yourselves. Verily when a Muslim passes by a group of people and says *Salām*

to them and they reply, then the one who initiates *Salām*, gets a degree of excellence over the people who were offered Salam. If they do not reply then angels, who are superior to humans, give a reply to the one who offered *Salām*. (Bazzār, Tabarānī, Targhib)

﴿ 92 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ إِلَّا لِلْمَعْرِفَةِ. رواه أحمد ٤٠٦/١

92. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer *Salām* to others on the basis of acquaintance only. (Musnad Ahmad)

﴿ 93 ﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: عَشْرٌ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَاسَ، فَقَالَ: عِشْرُونَ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: ثَلَاثُونَ.

رواه ابو داؤد، باب كيف السلام، رقم: ٥١٩٥

93. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that a man came to Nābī ﷺ and said: *Assalamu 'alaikum* (Peace be upon you). Rasūlullāh ﷺ replied to his *Salām* and when the man sat down Rasūlullāh ﷺ said: Ten virtues. Then another man came and said: *Assalamu alaikum wa Rahmatullahi* (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasūlullāh ﷺ said: Twenty virtues. Then another man came and said: *Assalamu 'alaikum wa Rahmatullahi wa Barakātuhu* (Peace and Allāh's Mercy and Blessings be upon you). He replied him and when that man sat down Rasūlullāh ﷺ said: Thirty virtues. (Abu Dāwūd)

﴿ 94 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمُ بِالسَّلَامِ. رواه ابو داؤد، باب في فضل من بدأ بالسلام، رقم: ٥١٩٧

94. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: From amongst the people worthier to be closed to Allāh is the one who offers *Salām* first. (Abū Dāwūd)

﴿ 95 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَادِي بِالسَّلَامِ بَرِيٌّ مِنَ الْكِبَرِ.

رواه البيهقي في شعب الايمان ٤٣٣/٦

95. 'Abdullāh رضي الله عنه narrates that Nabí ﷺ said: The one who offers *Salām* first is free from arrogance. (Baihaqī)

﴿ 96 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَهٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.

رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في التسليم، رقم: ٢٦٩٨

96. Anas رضي الله عنه narrates that Rasúlullāh ﷺ said to me: Sonny! When you enter your home offer *Salām* to your family. It will be a blessing for you and the inmates of your home. (Timidhī)

﴿ 97 ﴾ عَنْ قَتَادَةَ رَحِمَهُ اللَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ السَّلَامَ.

رواه عبد الرزاق في مصنفه ٣٨٩/١٠

97. Qatādah Rahimahullāh narrates that Rasúlullāh ﷺ said: When you enter a house, offer *Salām* to its inmates and when you come out, bid farewell by offering *Salām* to them.

(Musannaf 'Abdur Razzāq)

﴿ 98 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلْيَسِتِ الْاَوَّلَى بِأَحَقِّ مِنَ الْآخِرَةِ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في التسليم عند القيام، رقم: ٢٧٠٦

98. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: When one of you come to a gathering, he should offer *Salām* and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer *Salām* ; the first *Salām* is not better than the second. (Just as offering *Salām* at the time of meeting is a *Sunnah* so offering *Salām* at the time of parting is also *Sunnah*). (Tirmidhī)

﴿ 99 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

رواه البخاری، باب تسليم القليل على الكثير، رقم: ٦٢٣١

99. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: The young should offer *Salām* to the old, a passerby to one sitting, and a small group to a large group. (Bukhārī)

﴿100﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: يُجْزَى عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيُجْزَى عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ.
رواه البيهقي في شعب الإيمان ٤٦٦/٦

100. 'Alí رضي الله عنه narrates that Rasúlullāh ﷺ said: When a group of people is passing by, it is enough that one of them offers *Salām* on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqī)

﴿101﴾ عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: (فِي حَدِيثٍ طَوِيلٍ) فَيَجِيءُ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب كيف السلام، رقم: ٢٧١٩

101. Al-Miqdād ibn al-Aswad رضي الله عنه narrates that whenever Rasúlullāh ﷺ would come at night, he would offer *Sālām* in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhī)

﴿102﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعْجَزُ النَّاسِ مَنْ عَجَزَ فِي الدُّعَاءِ، وَأَبْخَلُ النَّاسِ مَنْ بَخِلَ فِي السَّلَامِ.

رواه الطبرانی في الأوسط، وقال لا يروى عن النبي ﷺ إلا بهذا

الاسناد، ورجاله رجال الصحيح غير مسروق بن المَرْزَبَانِ وهو ثقة، مجمع الزوائد ٦١/٨

102. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering *Salām*. (Tabarānī. Majma-'uz-Zawā'id)

﴿103﴾ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْآخِذُ بِالْيَدِ.
رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في المصافحة، رقم: ٢٧٣٠

103. Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabí ﷺ said: The perfection of greetings is the shaking of hands. (Tirmidhī)

﴿104﴾ عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا.

رواه ابو داؤد، باب فى المصافحة، رقم: ٥٢١٢

104. Barā narrates that Rasūlullāh ﷺ said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwūd)

﴿105﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ، فَسَلَّمَ عَلَيْهِ، وَأَخَذَ بِيَدِهِ فَصَافَحَهُ، تَنَاطَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاطَرُ وَرَقُ الشَّجَرِ.

رواه الطبرانى فى الاوسط ويعقوب بن محمد بن طلحاه روى عنه

غير واحد ولم يضعفه أحد وبقيت رجاله ثقات، مجمع الزوائد ٧٥/٨

105. Hudhaifah ibne-Yamān narrates that Nabī ﷺ said: Indeed, when a believer meets another believer, offers him *Salām*, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Tabarānī, Majma 'uz-Zawā'id)

﴿106﴾ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا لَقِيَ أَخَاهُ الْمُسْلِمَ فَأَخَذَ بِيَدِهِ تَحَاتَّتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرَةِ الْيَابِسَةِ فِي يَوْمٍ رِيحٍ عَاصِفٍ إِلَّا غُفِرَ لَهُمَا وَلَوْ كَانَتْ ذُنُوبُهُمَا مِثْلَ زَبَدِ الْبَحْرِ.

رواه الطبرانى ورجال رجال الصحيح غير سالم بن غيلان وهو ثقة، مجمع الزوائد ٧٧/٨

106. Salman Al Fārsī narrates that Nabī ﷺ said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Tabarānī, Majma 'uz-Zawā'id)

﴿107﴾ عَنْ رَجُلٍ مِنْ عَنَزَةِ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ لِأَبْنَى ذَرٍّ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا لَقِيتُمُوهُ؟ قَالَ: مَا لَقِيتُهُ قَطُّ إِلَّا صَافَحَنِي وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَاتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَزَمَنِي، فَكَانَتْ تِلْكَ أَجُودَ وَأَجُودَ.

رواه ابو داؤد، باب فى المعانقة، رقم: ٥٢١٤

107. A man from the tribe Anazah Rahimnallah narrates: I asked Abu Dhar: Did Rasūlullāh ﷺ shake hands when you used to

meet him? Abu Dhar رضي الله عنه replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dāwūd)

﴿108﴾ عَنْ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: نَعَمْ، فَقَالَ الرَّجُلُ: إِنِّي مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، فَقَالَ الرَّجُلُ إِنِّي خَادِمُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، أَتَحِبُّ أَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ: لَا، قَالَ: فَاسْتَأْذِنْ عَلَيْهَا.

رواه الامام مالك في الموطأ، باب في الاستئذان ص ٧٢٥

108. 'Atā' ibne-Yasār Rahimahullāh narrates that a man asked Rasūlullāh ﷺ: O Rasūlullāh! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasūlullāh ﷺ said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasūlullāh ﷺ said: Seek her permission; would you like to see her naked? The man said: No. Rasūlullāh ﷺ said: Well, then seek her permission. (Muatta Imam Mālik)

﴿109﴾ عَنْ هُزَيْلٍ رَحِمَهُ اللَّهُ قَالَ: جَاءَ سَعْدٌ رَضِيَ اللَّهُ عَنْهُ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ فَقَامَ مُسْتَقْبِلَ الْبَابِ فَقَالَ لَهُ النَّبِيُّ ﷺ: هَكَذَا عَنْكَ. أَوْ هَكَذَا فَإِنَّمَا الْإِسْتِئْذَانُ مِنَ النَّظَرِ.

رواه ابو داود، باب في الاستئذان، رقم: ١٧٤٥

109. Huzail Rahimahullāh narrates that Sād رضي الله عنه came to the house of Nabí ﷺ, paused and stood in front of the door to seek permission for going in. Nabí ﷺ said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dāwūd)

﴿110﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلَ الْبَصَرُ فَلَا إِذْنَ.

رواه ابو داود، باب في الاستئذان، رقم: ١٧٣٥

110. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: When one's sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

﴿111﴾ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَلَكِنْ اتُّوْهَا مِنْ جَوَانِبِهَا فَاسْتَأْذِنُوا، فَإِنْ أُذِنَ لَكُمْ فَادْخُلُوا وَإِلَّا فَارْجِعُوا. قلت: له حديث رواه ابو داؤد غير هذا، رواه الطبرانى من طرق ورجال هذا رجال

الصحيح غير محمد بن عبد الرحمن بن عرق وهو ثقة، مجمع الزوائد ٨٧/٨

111. 'Abdullāh ibne-Bishr رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Tabarāni. Majma-'uz-Zawāid)

﴿112﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ. رواه البخارى، باب لا يقيم الرجل الرجل رقم: ٦٢٦٩

112. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

﴿113﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ. رواه مسلم، باب اذا قام من مجلسه رقم: ٥٦٨٩

113. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone gets up from where he has been sitting and comes back, he has the most right to (sit in place he left). (Muslim)

﴿114﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا. رواه ابو داؤد، باب فى الرجل يجلس رقم: ٤٨٤٤

114. Amr bin Shoieb Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: One must not sit between two persons without their permission. (Abu Dāwūd)

﴿115﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلَقَةِ. رواه ابو داؤد، باب الجلوس وسط الحلقة، رقم: ٤٨٢٦

115. Hudhaifah رضي الله عنه narrates that indeed Rasūlullāh ﷺ cursed the one who sat in the middle of a circle. (Abu Dāwūd)

Note: The man referred here is the one who sits in a circle by

crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision.

(Ma'ariful Hadith)

﴿116﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، قَالَهَا ثَلَاثًا قَالَ رَجُلٌ: وَمَا كَرَامَةُ الضَّيْفِ يَا رَسُولَ اللَّهِ! قَالَ: ثَلَاثَةُ أَيَّامٍ، فَمَا جَلَسَ بَعْدَ ذَلِكَ فَهُوَ عَلَيْهِ صَدَقَةٌ.

رواه احمد ٧٦/٣

116. Abu Sa'id Al Khudrí رضي الله عنه narrates that Rasúlullāh ﷺ said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasúlullāh ﷺ said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of *Sadaqah*.

(Musnad Ahmad)

﴿117﴾ عَنْ الْمِقْدَامِ أَبِي كَرِيمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا رَجُلٍ أَضَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَخْرُومًا فَإِنْ نَصَرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقِرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ.

رواه ابو داود، باب ما جاء في الضيافة، رقم: ٣٧٥١

117. Miqdām Abu Karímah رضي الله عنه narrates that Rasúlullāh ﷺ said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night.

(Abu Dāwūd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest's needs is his right.

(Mazāhir Haque)

﴿118﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: دَخَلَ عَلَى جَابِرٍ رَضِيَ اللَّهُ عَنْهُ فِي نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَدَّمَ إِلَيْهِمْ خُبْزًا وَخَلًّا، فَقَالَ: كُلُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: نِعَمَ الْإِدَامُ الْخَلُّ، إِنَّهُ هَلَكَ بِالرَّجُلِ أَنْ يَدْخُلَ عَلَيْهِ النَّفَرُ مِنْ

إِخْوَانِهِ فَيُخْتَقِرَ مَا فِي بَيْتِهِ أَنْ يُقَدِّمَهُ إِلَيْهِمْ، وَهَلَاكَ بِالْقَوْمِ أَنْ يَخْتَقِرُوا مَا قَدَّمَ إِلَيْهِمْ.
رواه أحمد والطبرانی في الأوسط وأبو يعلى الآله قال: وَكَفَى بِالْمَرْءِ شَرًّا أَنْ
يَخْتَقِرَ مَا قَرَّبَ إِلَيْهِ وَفِي اسناد أبي يعلى أبو طالب القاص ولم اعرفه وبقيّة رجال أبي يعلى وثقوا
وفي الحاشية: أبو طالب القاص هو يحيى بن يعقوب بن مدرك ثقة، مجمع الزوائد ۸/۳۲۸

118. 'Abdullāh ibne-'Ubaid ibne-'Umar Rahimahullāh said that Jābir رضي الله عنه came to me with a group of the Sahabah of Rasūlullāh ﷺ. Jābir رضي الله عنه placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh ﷺ saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad. Tabarāni, Abu Ya 'la. Majma-'uz-Zawāid)

﴿119﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ
التَّشَاوُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ:
يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّشَاوُبُ فَإِنَّهُ هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَشَاءَ بَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا
اسْتَطَاعَ، فَإِنْ أَحَدَكُمْ إِذَا تَشَاءَ بَ ضَحِكَ مِنْهُ الشَّيْطَانُ.

رواه البخارى، باب اذا تشاء ب فليضع يده على فيه، رقم: ۶۲۲۶

119. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say *Alhamdullāh* (Praise be to Allāh). It is a right on every Muslim who hears him to say *Yarhamukallāh* (may Allāh have mercy on you) in reply. Indeed, yawning comes from *Shaitan*. So when one of you yawns, he should restrain himself as much as possible, as *Shaitān* laughs at the person who yawns. (Bukhārī)

﴿120﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ
أَخَاهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طَبْتُ وَطَابَ مَمَشَاكَ وَتَبَوَّاتٌ مِنَ الْجَنَّةِ مَنْزِلًا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في زيارة الاخوان، رقم: ۲۰۰۸

120. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmidhi)

﴿121﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا.

رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٤

121. Thaubān رضي الله عنه, a freed slave of Rasúlullāh ﷺ, narrates that Rasúlullāh ﷺ said: He who visits a patient dwells in the Khurfah of Paradise. It was asked: O Rasúlullāh! What is the Khurfah of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

﴿122﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا قُلْتُ: يَا أَبَا حَمْزَةَ! وَمَا الْخَرِيفُ؟ قَالَ: الْعَامُ. رواه أبو داود، باب في فضل العيادة على وضوء، رقم: ٣٠٩٧

122. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said: He who performs *Wudú* and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy Kharíf from Hell. Thāhit Banānī Rahimahullāh said: I asked Anas رضي الله عنه: O Abu Hamzah! What is Kharíf He replied: A year. (Abu Dāwūd)

﴿123﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّمَا رَجُلٍ يَغُودُ مَرِيضًا فَإِنَّمَا يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ غَمَرَتْهُ الرَّحْمَةُ قَالَ: فَقُلْتُ يَا رَسُولَ اللَّهِ! هَذَا لِلصَّحِيحِ الَّذِي يَغُودُ الْمَرِيضَ فَالْمَرِيضُ مَا لَهُ؟ قَالَ: تُحَطُّ عَنْهُ ذُنُوبُهُ.

رواه أحمد ١٧٤/٣

123. Anas ibne-Mālik رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is completely immersed in His Mercy. Anas رضي الله عنه asked: O Rasúlullāh! This excellence is for the healthy person visiting the Sick, so what does the sick person get?

Rasúlullāh ﷺ replied: His sins are forgiven. (Musnad Ahmad)

﴿124﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا خَاضَ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِيهَا. رواه احمد ٤٦٠/٣ وفي حديث عمرو بن حزم رضى الله عنه عند الطبرانى فى الكبير والوسط: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ وَرَجَالَهُ مَوْثِقُونَ، مجمع الزوائد ٢٢/٣

124, Ka'b ibne-Mālik ﷺ narrates that Rasúlullāh ﷺ said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Musnad Ahmad)

'Amr ibne-Hazm ﷺ narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Tabarānī, Majma- 'uz-Zawāid)

﴿125﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غَدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُضْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

رواه الترمذى وقال: هذا حديث غريب حسن، باب ما جاء فى عيادة المريض، رقم: ٩٦٩

125. 'Alī ﷺ narrates: I heard Rasúlullāh ﷺ saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. (Tirmidhī)

﴿126﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرْهُ أَنْ يَدْعُوكَ فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ.

رواه ابن ماجه، باب ما جاء فى عيادة المريض، رقم: ١٤٤١

126. 'Umar ibn al Khattāb ﷺ narrates that Nabī ﷺ said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Mājah)

﴿127﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا

أَخَا الْأَنْصَارِ! كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَعُودُهُ مِنْكُمْ؟ فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسُ وَلَا قُمُصٌ نَمَشِي فِي تِلْكَ السَّبَاحِ حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمَهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ.

رواه مسلم، باب فى عيادة العرضى، رقم: ٢١٣٨

127. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that while we were sitting with Rasūlullāh ﷺ, a man came and offered Salām. When he was about to go back, Rasūlullāh ﷺ asked him: O Ansar brother! How is my brother Sa'd ibne-Ubādah? The man replied: He is well. So Rasūlullāh ﷺ asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with, him withdrew and Rasūlullāh ﷺ along with those who accompanied him, came close to Sa'd. (Muslim)

﴿128﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسٌ مِنْ عَمَلِهِنَّ فِي يَوْمٍ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ وَاعْتَقَ رَقَبَةً.

رواه ابن حبان، قال المحقق: اسناده قوى ٦/٧

128. Abu Sa'id Al Khudri ؓ narrates that he heard Rasūlullāh ﷺ saying: The one who has done five deeds in a day, Allāh ﷻ writes him amongst the dwellers of Paradise. One, who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday Salāh and sets a slave free. (Ibne-Hibbān)

﴿129﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضًا كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ يُعَزِّرُهُ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَبِ إِنْسَانًا كَانَ ضَامِنًا عَلَى اللَّهِ. رواه ابن حبان، قال المحقق: اسناده حسن ٩٥/٢

129. Mu 'ādh ibne-Jabal ؓ narrates that Rasūlullāh ﷺ said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to

the *masjid* in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Hibban)

﴿130﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ اتَّبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا اجْتَمَعْنَ فِي أَمْرٍ إِلَّا دَخَلَ الْجَنَّةَ.

رواه مسلم، باب من فضائل أبي بكر الصديق رضى الله عنه، رقم: ٦١٨٢

130. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ once asked us: Who is fasting today? Abu Bakr رضي الله عنه said: I am. Rasūlullāh ﷺ asked: Who followed a bier today? Abu Bakr رضي الله عنه said: I did. He asked: Who fed a poor person today? Abu Bakr رضي الله عنه replied: I did. He asked: Who visited a sick person today? Abu Bakr رضي الله عنه replied: I did. Rasūlullāh ﷺ then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

﴿131﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجْلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا غُفِرَ.

رواه الترمذى وقال هذا حديث حسن غريب، باب ما يقول عند عيادة المريض، رقم: ٢٠٨٣

131. Abdullāh ibne 'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Any Muslim slave of Allāh visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured. I ask Allāh the Almighty, Rabb of the Mighty Throne, to cure you. (Tirmidhi)

﴿132﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ. رَوَاهُ مُسْلِمٌ، بَابُ فَضْلِ الصَّلَاةِ عَلَى الْجَنَازَةِ وَاتِّبَاعِهَا، رَقْمٌ: ٢١٨٩

وفى رواية له: أَصْغَرُ هُمَا مِثْلُ أَحَدٍ رَقْمٌ: ٢١٩٢

132. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: He who follows the bier and offers the funeral *Salāt*, will get a reward of a *Qirāt*, and he who attends the funeral until its burial will get a reward of two *Qirāt*. It was asked:

What are two *Qirāt*? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uhud. (Muslim)

﴿133﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ يُصَلَّى عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَتْلُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ.

رواه مسلم، باب من صلى عليه مائة.....، رقم: ٢١٩٨

133. 'A'isha Radiyallāhu 'anha narrates that Nabí ﷺ said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

﴿134﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في اجر من عزى مصابا، رقم: ١٠٧٣

134. 'Abdullāh رضي الله عنه narrates that Nabí ﷺ said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)

﴿135﴾ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يُعَزِّي أَخَاهُ بِمُصِيبَةٍ إِلَّا كَسَاهُ اللَّهُ سُبْحَانَهُ مِنْ حُلْلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب ما جاء في ثواب من عزى مصابا، رقم: ١٦٠١

135. Muhammad ibne-'Amr ibne-Hazm رضي الله عنه narrates that Nabí ﷺ said: No believer comforts his brother in distress, except that Allāh. clothes him with a dress of nobility on the Day of Reckoning. (Ibe- Majah)

﴿136﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا قَبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ. ثُمَّ قَالَ: اللَّهُمَّ!

اغْفِرْ لآبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُقْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ.

رواه مسلم، باب في اغماض الميت والدعاء له اذا حضر، رقم: ٢١٣٠

136. Umme Salamah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ came after Abu Salamah's death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say *Amin* to what you say. Then he supplicated:

O Allāh! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O *Rabb* of the universe, make his grave spacious for him and grant him light in it. (Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

﴿137﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِ.

رواه مسلم، باب فضل الدعاء للمسلمين بظهور الغيب، رقم: ٦٩٢٩

137. Abu Darda' رضي الله عنه narrates that Nabī ﷺ said: A Muslim's supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: Amin and may you receive the same. (Muslim)

﴿138﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

رواه البخارى، باب من الايمان أن يحب لأخيه.....، رقم: ١٣

138. Anas رضي الله عنه narrates that Nabī ﷺ said: None of you is a true believer, until he likes for his brother what he likes for himself.

(Bukhārī)

﴿139﴾ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتُحِبُّ الْجَنَّةَ؟ قَالَ: قُلْتُ نَعَمْ! قَالَ: فَأَحِبِّ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ.

رواه أحمد ٧٠/٤

139. Khalid ibne-'Abdullah Qasari Rahimahullāh narrates from his father and his grandfather ؓ that Rasūlullāh ﷺ asked them: Do you love Paradise?. I replied: Yes. Rasūlullāh ﷺ said: Like for your brother what you like for yourself. (Musnad Ahmad)

﴿140﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةَ قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

رواه النسائي، باب النصيحة للإمام، رقم: ٤٢٠٤

140. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: Verily, *Deen* (religion) is *Nasīhah* (sincere wellwishing) verily *Deen* is *Nasīhah*, verily *Deen* is *Nasīhah*. The Sahābah asked: To whom O Rasūlullāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasai)

Note: Sincere well-wishing for Allāh stands for belief in Allāh, fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him. Sincere well-wishing for the Book of Allāh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.

Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his *Sunnah*, spreading his message and believing with heart and soul that our salvation lies in his obedience.

Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.

Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards *Deen* with sincerity and kindness. To teach them *Deen* and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfil their rights. (Nawawī)

﴿141﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى عَمَّانَ أَكْوَابُهُ عَدَدُ النُّجُومِ مَائِدُهُ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَخْلَى مِنَ الْعَسَلِ، أَوَّلُ مَنْ يَرِدُهُ فَقَرَاءُ الْمُهَاجِرِينَ، قُلْنَا: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا، قَالَ: شُعْتُ الرُّؤُوسِ، دُنُسُ الثِّيَابِ الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِمَاتِ، وَلَا تَفْتَحُ لَهُمُ السُّدُودُ، الَّذِينَ يُعْطُونَ مَا عَلَيْهِمْ، وَلَا يُعْطُونَ مَا لَهُمْ.

رواه الطبرانی، ورجاله رجال الصحيح، مجمع الزوائد ٤٥٧/١٠

141. Thawbān رضي الله عنه narrates that Rasūlullāh ﷺ said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasūlullāh! Describe them to us? Rasūlullāh ﷺ replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Tabarānī, Majma 'uz-Zawā'id)

Note: Aden is a famous city in Yemen and Amman is the capital of Jordan. The words Aden and Amman are used only for the purpose of signs in this *Hadith*. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma'ariful Hdīth)

﴿142﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا إِمْعَةً تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تَحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في الاحسان والعفو، رقم: ٢٠٠٧

142. Hudhaifah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not immitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidhi)

﴿143﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ بِهَا اللَّهُ. (وهو بعض الحديث) رواه البخاري، باب قول النبي ﷺ: يسروا ولا تعسروا.....، رقم: ٦١٢٦

143. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ never revenged in his personal affairs, however, when Allāh's lawful bindings were violated, he would punish for the sake of Allāh. (Bukhārī)

﴿144﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَ أَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ. رواه مسلم، باب ثواب العبد.....، رقم: ٤٣١٨

144. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Indeed when a slave is faithful to his master and worships Allāh well, then he gets a double reward. (Muslim)

﴿145﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ أَخْرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. رواه احمد ٤/٤٤٢

145. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When anyone has something due to him from another, he will be credited with (reward of) Sadaqah for every day allowed to postpone payment. (Musnad Ahmad)

﴿146﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللَّهِ أَكْرَامَ ذِي الشَّيْئَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي عَنْهُ، وَأَكْرَامَ ذِي السُّلْطَانِ الْمَقْسُطِ. رواه ابوداؤد، باب في تنزيل الناس منازلهم، رقم: ٤٨٤٣

146. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly reverence to Allāh includes honouring a grey haired Muslim; and also the one who has memorised the Qur 'ān and he

neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur 'ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame.

(Badhl-ul-Majhūd)

﴿147﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَكْرَمَ سُلْطَانَ اللَّهِ تَبَارَكَ وَتَعَالَى فِي الدُّنْيَا أَكْرَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ أَهَانَ سُلْطَانَ اللَّهِ عَزَّ وَجَلَّ فِي الدُّنْيَا أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رواه احمد و الطبراني باختصار ورجال احمد ثقات، مجمع الزوائد ٣٨٨/٥

147. Abu Bakra رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who honours a king appointed by Allāh *Tabaraka wa Ta'ālā* in the world, Allāh will honour him on the Day of Resurrection. He who dishonours a king appointed by Allāh ﷻ in the world, Allāh will dishonour him on the Day of Resurrection.

(Musnad Ahmad, Tabarānī, Majma 'uz-Zawā'id)

﴿148﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبَرَكَهَ مَعَ أَكْبَرِكُمْ.

رواه الحاكم وقال: صحيح على شرط البخاري ووافقه الذهبي ٦٢/١

148. Abdullāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Blessings are with your elders.

(Mustadrak Hākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyatut Targhib)

﴿149﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلِّ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ.

رواه احمد والطبراني في الكبير واسناده حسن، مجمع الزوائد ٣٣٨/١

149. 'Ubada ibne-Samit رضي الله عنه narrates that Rasūlullāh ﷺ said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our 'A'im (scholar). (Musnad Ahmad, Tabarānī, Majma 'uz-Zawā'id)

﴿150﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي بِتَقْوَى اللَّهِ، وَأَوْصِيهِ بِجَمَاعَةِ الْمُسْلِمِينَ أَنْ يُعْظَمَ كِبِيرُهُمْ، وَيَرْحَمَ صَغِيرُهُمْ، وَيُوقَرَ عَالِمُهُمْ، وَأَنْ لَا يَضْرِبَهُمْ فَيَذِلُّهُمْ، وَلَا يُوحِشَهُمْ فَيَكْفُرَهُمْ، وَأَنْ لَا يُخْصِيَهُمْ فَيَقْطَعَ نَسْلَهُمْ، وَأَنْ لَا يُغْلِقَ بَابَهُ دُونَهُمْ فَيَأْكُلَ قُوَّتُهُمْ ضَعِيفَهُمْ.

رواه البيهقي في السنن الكبرى ١٦١/٨

150. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: I advise my *Caliph* to follow after me to fear Allāh, and I advise him with regard to the *Jamā'at* of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their '*Ulamā* (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqī)

﴿151﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ إِلَّا الْحُدُودَ.

رواه ابوداؤد، باب في الحد يشفع فيه، رقم: ٤٣٧٥

151. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)

﴿152﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ وَقَالَ: إِنَّهُ نُورُ الْمُسْلِمِ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في النهي عن نتف الشيب، رقم: ٢٨٢١

152. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ prohibited plucking of grey hair and said: Undoubtedly, the old age is the *Nūr* (light) of a Muslim. (Tirmidhī)

﴿153﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَنْتِفُوا الشَّيْبَ، فَإِنَّهُ نُورُ يَوْمِ الْقِيَامَةِ، وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كُتِبَ لَهُ بِهَا حَسَنَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، وَرُفِعَ لَهُ بِهَا دَرَجَةٌ.

رواه ابن حبان، قال المحقق: اسناده حسن ٢٥٣/٧

153. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not

pluck out grey hair. Indeed, they will be a *Nūr* (light) on the Day of Resurrection. He who ages with grey hair in Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Hibbān)

﴿154﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَقْوَامًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ وَيَقْرُهَا فِيهِمْ مَا بَدَّلُوها، فَإِذَا مَنَعُوها نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ. رواه الطبرانی فی الکبیر، وابو نعیم فی الحلیة وهو حدیث حسن، الجامع الصغیر ۳۵۸/۱

154. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Tabarāni, Hulyat-ul-Awilyā, Jāmi- 'us-Saghīr)

﴿155﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَ وَالْعِظَمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ. رواه الترمذی وقال: هذا حدیث حسن غریب، باب ما جاء فی صنائع المعروف، رقم: ۱۹۵۶

155. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Smiling at your brother is *Sadaqah* (charity); enjoining good and forbidding from evil is *Sadaqah*; directing someone who has lost his way is *Sadaqah*; guiding a man with poor eyesight is *Sadaqah*; removing stones, thorns and bones from the path is *Sadaqah*; and pouring water from your bucket into your brother's bucket is *Sadaqah*. (Tirmidhī)

﴿156﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا لَهُ مِنْ اغْتِكَافِهِ عَشْرَ سِنِينَ، وَمَنْ اغْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقَ، كُلُّ خَنَدَقٍ أَبْعَدُ مَا بَيْنَ الْخَافِقَيْنِ. رواه الطبرانی فی الامم مسط واسناده جيد، مجمع الزوائد ۳۵۱/۸

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Going out for a brother's need is better than ten years I'tikāf (confining oneself to a masjid exclusively for the worship of Allāh). He who observes I'tikāf of one day for Allāh's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Tabarānī, Majma- 'uz-Zawāid)

﴿157﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي طَلْحَةَ بْنِ سَهْلٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمْ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نَصْرَتَهُ.

رواه ابو داؤد، باب الرجل يذب عن عرض اخيه، رقم: ٤٨٨٤

157. Jābir ibne-'Abdullāh and Abu Talhah ibne-Sahl Al Ansāri Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh ﷻ will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwūd)

﴿158﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ، وَمَنْ لَمْ يُضَيِّحْ وَيُفَسِّحْ نَاصِحًا لِلَّهِ، وَلِرَسُولِهِ، وَلِكِتَابِهِ، وَلِأَمَامِهِ، وَلِعَامَةِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. رواه الطبرانی من رواية عبد الله بن جعفر، الترغيب ٥٧٧/٢، وعبد الله

بن جعفر وثقة ابوحاتم وابوزرعة وابن حبان، الترغيب ٥٧٣/٤

158. Hudhaifah ibn al-Yaman ؓ narrates that Rasūlullāh ﷺ said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allāh, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Tabarānī, Targhib)

﴿159﴾ عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

(وهو جزء من الحديث) رواه ابو داؤد، باب المؤاخاة، رقم: ٤٨٩٣

159. Salim Radiyallāhu 'anhuma narrates that Nabí ﷺ said: He who is engaged in fulfilling his brother's need, Allāh will fulfil his needs. (Abu Dāwūd)

﴿160﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَاللَّهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ.

رواه البزار من رواية زياد بن عبد الله النميري وقد وثق وله شواهد، الترغيب ١٢٠/١

160. Anas رضي الله عنه narrates that Nabí ﷺ said: He who guides towards good, gets the same reward as the one doing a good deed; and Allāh likes helping a man in distress. (Bazzār. Targhib)

﴿161﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ يَأْلَفُ وَيُؤْلَفُ، وَلَا خَيْرَ فِي مَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

رواه الدارقطني وهو حديث صحيح، الجامع الصغير ٦٦١/٢

161. Jabir رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dār Qutnī, Jāmi- 'us-Saghīr)

﴿162﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ أَوْ قَالَ: بِالْمَعْرُوفِ قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ.

رواه البخاري، باب كل معروف صدقة، رقم: ٦٠٢٢

162. Abu Mūsā Al Ash'arī رضي الله عنه narrates that Nabí ﷺ said: Every Muslim is enjoined to give *Sadaqah*. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give *Sadaqah* (as well): The Sahabah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Sahabah asked further: If he does not do it? He said:

Then he should enjoin others what is good. It was said: If he does

not do it? He said: Then he should refrain from harming someone; this is (also) a *Sadaqah* for him. (Bukhārī)

﴿163﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ.

رواه ابو داؤد، باب فى النصيحة والحيطة، رقم: ٤٩١٨

163. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dāwūd)

﴿164﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنْصُرَ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا، كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ.

رواه البخارى، باب يمين الرجل لصاحبه انه اخوه.....، رقم: ٦٩٥٢

164. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasūlullāh! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhārī)

﴿165﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَتْلُغُ بِهِ النَّبِيُّ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ.

رواه ابو داؤد، باب فى الرحمة، رقم: ٤٩٤١

165. 'Abdullāh ibne- 'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Allāh the Compassionate bestows mercy upon the merciful people. So, have mercy upon the inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dāwūd)

﴿166﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَجَالِسُ بِأَلَمَانَةٍ إِلَّا ثَلَاثَةً مَجَالِسَ: سَفْكُ دَمٍ حَرَامٍ، أَوْ فَرْجٍ حَرَامٍ، أَوْ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ.

رواه ابو داؤد، باب فى نقل الحديث، رقم: ٤٨٦٩

166. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or grabbing other's property unjustly.

(Abu Dawūd)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the *Hadīth* are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret.

(Ma'ariful *Hadīth*)

﴿167﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ، عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ.

رواه النسائي، باب صفة المؤمن، رقم ٤٩٩٨

167. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The believer is one from whom people are safe in respect to their lives and wealth.

(Nasāi)

﴿168﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

رواه البخاري، باب المسلم من سلم المسلمون من لسانه ويده، رقم ١٠

168. 'Abdullāh ibne'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: A Muslim is the one from whose tongue and hands, other Muslims are safe, and a *Muhajir*, (emigrant) is the one who abandons all that Allāh has forbidden.

(Bukhārī)

﴿169﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

رواه البخاري، باب أي الإسلام أفضل، رقم ١١

169. Abu Mūsā رضي الله عنه narrates that the Sahābah asked: O Rasūlullāh! Whose Islam is the best? He replied: From whose: tongue and hands, other Muslims are safe.

(Bukhārī)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes

beating unjustly, grabbing other's wealth and property wrongfully and the like. (Fath-ul-Bārī)

﴿170﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رُدِيَ فَهُوَ يُنْزَعُ بِذَنْبِهِ.

رواه ابو داؤد، باب فى العصبية، رقم: ٥١١٧

170. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail.

(Abu Dāwūd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile, for people cannot be put on the right track like this.

(Badhl-ul-Majhūd)

﴿171﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصِيَّةٍ.

رواه ابو داؤد، باب فى العصبية، رقم: ٥١٢١

171. Jubair ibne-Mut'im رضي الله عنه narrates that Rasūlullāh ﷺ said: He is not from us who calls towards 'Asabiyyah. He is not from us who fights out of 'Asabiyyah and he who dies upholding 'Asabiyyah.

(Abu Dāwūd)

Note: 'Asabiyyah means fanatical association on the basis of language, tribe, race or nation.

﴿172﴾ عَنْ فَسَيْلَةَ رَحِمَهَا اللَّهُ أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَمِنَ الْعَصِيَّةُ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ قَالَ: لَا، وَلَكِنْ مِنَ الْعَصِيَّةِ أَنْ يَنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.

رواه احمد ١٠٧/٤

172. Fusailah Rahimahallāh narrates: I heard my father that he asked: O Rasūlullāh! Is it from 'Asabiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from 'Asabiyyah (partisanship). (Musnad Ahmad)

﴿173﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَخْمُومٍ الْقَلْبِ، صَدُوقِ اللِّسَانِ قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيٍ وَلَا غِلٍّ وَلَا حَسَدٍ.

رواه ابن ماجه، باب الورع والتقوى، رقم: ٤٢١٦

173. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is *Makhmúm* and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a *Makhmúm* heart mean? He replied: The one who is a *Muttaqí* (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one.

(Ibne-Mājah)

Note: "A pure heart" means a heart without any attachment for anyone except Allāh.

(Mazāhir Haque)

﴿174﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أَحِبُّ أَنْ أَخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ.

رواه ابوداؤد، باب فى رفع الحديث من المجلس، رقم: ٤٨٦٠

174. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: None of my Sahabah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings).

(Abu Dāwūd)

﴿175﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَطْلُعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوئِهِ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ مِثْلَ ذَلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُولَى، فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَالَتِهِ أَيْضًا، فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْأُولَى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو فَقَالَ: إِنِّي لَا حَيْثُ أَبِي فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ ثَلَاثًا، فَإِنْ رَأَيْتُ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَمْضِيَ فَعَلْتُ؟ قَالَ: نَعَمْ، قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: فَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ تِلْكَ الثَّلَاثَ اللَّيَالِي، فَلَمْ يَرَهُ يَقُومُ مِنَ اللَّيْلِ شَيْئًا، غَيْرَ أَنَّهُ إِذَا تَعَارَّ وَتَقَلَّبَ عَلَى

فِرَاشِهِ ذَكَرَ اللَّهُ عَزَّوَجَلَّ، وَكَبَّرَ حَتَّى يَقُومَ لِصَلَاةِ الْفَجْرِ، قَالَ عَبْدُ اللَّهِ: غَيْرَ أَنِّي لَمْ أَسْمَعُهُ يَقُولُ إِلَّا خَيْرًا، فَلَمَّا مَضَتْ الثَّلَاثُ اللَّيَالِي، وَكَذْتُ أَنْ أَخْتَقِرَ عَمَلُهُ، قُلْتُ: يَا عَبْدَ اللَّهِ! لَمْ يَكُنْ بَيْنِي وَبَيْنَ أَبِي غَضَبٌ وَلَا هُجْرٌ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَنَا ثَلَاثَ مَرَّاتٍ: يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَطَلَعْتَ أَنْتَ الثَّلَاثَ الْمَرَّاتِ، فَارَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظُرُ مَا عَمَلُكَ؟ فَأَقْتَدَيْتُ بِكَ، فَلَمْ أَرَكَ عَمِلْتَ كَثِيرَ عَمَلٍ، فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، قَالَ: فَلَمَّا وَلَيْتُ دَعَانِي فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غَشًا وَلَا أَخِيْدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ فَقَالَ عَبْدُ اللَّهِ: هَذِهِ الَّتِي بَلَغْتَ بِكَ وَهِيَ الَّتِي لَا نَطِيقُ.

رواه احمد والبخاري بنحوه و رجال احمد رجال الصحيح، مجمع الزوائد ٨/١٥٠

175. Anas ibne-Malik رضي الله عنه narrates that while we were sitting with Rasūlullāh ﷺ, he said: A dweller of Paradise will come to you now. Then a man from Ansar came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabí ﷺ repeated his words as the same Ansāri came in the same condition he had come the first day. The third day Nabí ﷺ repeated the same words as that Sahābī came in the same condtion. When Nabí ﷺ stood up, 'Abdullāh ibne- 'Amr Radiyallāhu 'anhuma followed that Ansāri to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas رضي الله عنه narrates: 'Abdullāh mentioned that he spent three nights with that Ansāri but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allāh ﷻ and said:

Allāhuakbar (Allāh is the Greatest), until he got up for Salāt-ul-Fajr from his bed. 'Abdullah said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Ansari: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh ﷺ saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you perform?

However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasúlullāh ﷺ? The Ansāri replied: I have no deeds except that which you saw. 'Abdullāh ﷺ said: When I turned to go away, the Ansāri called me back and said:

I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Allāh has granted a bounty. 'Abdullāh ﷺ said: This is that which has raised you to that rank, and this is that which is beyond our ability.

(Musnad Ahmad, Bazzār, Majma 'uz-Zawāid)

﴿176﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَسَّعَ عَلَى مَكْرُوبٍ كُرْبَةً فِي الدُّنْيَا وَسَّعَ اللَّهُ عَلَيْهِ كُرْبَةً فِي الْآخِرَةِ، وَمَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَوْرَتَهُ فِي الْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْمَرْءِ مَا كَانَ فِي عَوْنِ أَخِيهِ. رواه أحمد ٢٧٤/٢

176. Abu Hurairah ﷺ narrates that Rasúlullāh ﷺ said: If anyone removes one of the anxieties of a distressed person in this world, Allāh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allāh will conceal his faults in the Hereafter. Allāh keeps helping a man, so long he keeps helping his brother.

(Musnad Ahmad)

﴿177﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْصِرْ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ، فَقَالَ: خَلَيْتُ وَرَبِّي أَبْعَثَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ، فَقَبِضَ أَرْوَاحَهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَيَّ مَا فِي يَدَيَّ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: إِذْهَبُوا بِهِ إِلَى النَّارِ. رواه ابوداؤد، باب في النهي عن البغي رقم ٤٩٠١

177. Abu Hurairah ﷺ narrates: I heard Rasúlullāh ﷺ saying: There were two friends in Bani Israil; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my *Rabb*. Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before *Rabb-al'AlAmín*. Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abu Dāwūd)

Note: The *Hadīth* does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur'ān and *Hadīth*, there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider himself to be superior to them.

﴿178﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُبْصِرُ أَحَدُكُمْ الْقَذَاةَ فِي عَيْنِ أَخِيهِ وَيَنْسَى الْجَذْعَ فِي عَيْنِهِ.
رواه ابن حبان (ورجاله ثقات) ٧٣/١٣

178. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hibbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

﴿179﴾ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مِيتًا فَكْتَمَ عَلَيْهِ غُفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً، وَمَنْ حَفَرَ لِأَخِيهِ قَبْرًا حَتَّى يُجْنَهُ فَكَانَ مِمَّا أَسْكَنَهُ مَسْكِنًا حَتَّى يُبْعَثَ.
رواه الطبراني في الكبير ورجال الصحيح، مجمع الزوائد ١١٤/٣

179. Abu Rafi' رضي الله عنه narrates that Rasûlullâh ﷺ said: He who bathes a deceased and conceals his faults, Allâh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he would get for providing a residence for a man till the Day of Resurrection).

(Tabarâni. Majma-'uz-Zawâid)

﴿180﴾ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكْتَمَ عَلَيْهِ غُفْرَ لَهُ أَرْبَعِينَ مَرَّةً، وَمَنْ كَفَّنَ مَيِّتًا كَسَاهُ اللَّهُ مِنَ السُّنْدُسِ وَإِسْتَبْرَقِ الْجَنَّةِ.

(الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٣٥٤/١

180. Abu Rafi' رضي الله عنه narrates that Rasûlullâh ﷺ said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allâh will dress him in garments made of the fine and thick silk of Paradise.

(Mustadrak Hâkim)

﴿181﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا آتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بَانَ اللَّهُ قَدْ أَحْبَبَكَ كَمَا أَحْبَبْتَهُ فِيهِ.

رواه مسلم، باب فضل الحب في الله تعالى، رقم: ٦٥٤٩

181. Abu Hurairah رضي الله عنه, narrates that Nabî ﷺ said: A person set out to visit his (Muslim) brother in another village, Allâh sent an angel to wait for him on his way. When this man reached the angel asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allâh ﷻ. The angel said: I am Allâh's messenger to you, indeed Allâh loves you just as you love him for His sake.

(Muslim)

﴿182﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ.

رواه أحمد والبخاري ورجالهم ثقات، مجمع الزوائد ٢٦٨/١

182. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: He who wishes to acquire the taste of *Imān*, should love another Muslim, only for the pleasure of Allāh ﷻ. (Musnad Ahmad, Bazzār, Majma-'uz-Zawāid)

﴿183﴾ عَنْ عَبْدِ اللَّهِ يَغْنِي ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ الْإِيمَانِ أَنْ يُحِبَّ الرَّجُلُ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلَّهِ مِنْ غَيْرِ مَالٍ أَعْطَاهُ فَذَلِكَ الْإِيمَانُ.

رواه الطبراني في الاوسط ورجاله ثقات، مجمع الزوائد ٤٨٥/١٠

183. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, it is among the signs of *Imān* that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly *Iman*. (Tabarāni, Majma-'uz-Zawāid)

﴿184﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَحَابَّ رَجُلَانِ فِي اللَّهِ تَعَالَى إِلَّا كَانَ أَفْضَلُهُمَا أَشَدَّ حُبًّا لِصَاحِبِهِ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١٧١/٤

184. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Hākīm)

﴿185﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ رَجُلًا لِلَّهِ فَقَالَ: إِنِّي أُحِبُّكَ لِلَّهِ فَدَخَلَ جَمِيعًا الْجَنَّةَ، فَكَانَ الَّذِي أَحَبَّ أَرْفَعَ مَنْزِلَةً مِنَ الْآخَرِ، وَأَحَقُّ بِالَّذِي أَحَبَّ لِلَّهِ.

رواه البزار باسناد حسن، الترغيب ١٧/٤

185. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allāh. (Bazzār, Targhib)

﴿186﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: مَا مِنْ رَجُلَيْنِ تَحَابَّا فِي اللَّهِ بَطْهَرِ الْغَيْبِ إِلَّا كَانَ أَحَبَّهُمَا إِلَى اللَّهِ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

رواه الطبراني في الاوسط ورجاله

رجال الصحيح غير المعافى بن سليمان وهو ثقة، مجمع الزوائد ٤٨٩/١٠

186. Abu Darda' رضي الله عنه narrates that Rasûlullâh ﷺ said: No two men, in absence, love each other for the pleasure of Allâh, except that the one who loves his friend more would be dearer to Allâh.

(Tabarâni, Majma-'uz-Zawâid)

﴿187﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى.

رواه مسلم، باب تراحم المؤمنين رقم: ٦٥٨٦

187. Nu'man ibne-Bashir Radiyallâhu 'anhuma narrates that Rasûlullâh ﷺ said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever.

(Muslim)

﴿188﴾ عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَابُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، يَغْشَاهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشَّهَدَاءُ.

رواه ابن حبان، قال المحقق: اسناده جيد ٣٣٨/٢

188. Mu'adh رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: Those who love one another for the sake of Allâh will be under the shade of 'Arsh (Allâh's Throne), when there will be no shade on the Day of Resurrection, except the shade of the 'Arsh. Prophets and martyrs will envy them for their status.

(Ibne-Hibbân)

﴿189﴾ عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حُقِّتْ مَحَبَّتِي عَلَى الْمُتَحَابِّينَ فِيَّ، وَحُقِّتْ مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحُقِّتْ مَحَبَّتِي عَلَى الْمُتَزَاوِرِينَ فِيَّ، وَحُقِّتْ مَحَبَّتِي عَلَى الْمُتَبَاذِلِينَ فِيَّ، وَهُمْ عَلَى مَنَابِرَ مِنْ نُورٍ يَغْشَاهُمُ النَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

رواه ابن حبان، قال المحقق: اسناده جيد ٣٣٨/٢، وعند أحمد ٢٣٩/٥

عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَحُقِّتْ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ. وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ وَجَبَتْ مَحَبَّتِي لِلْمُتَجَالِسِينَ فِيَّ. وَعَنْ الطَّبْرَانِيِّ فِي الثَّلَاثَةِ عَنْ عُمَرَ وَبْنِ عَبَّاسَةَ رَضِيَ اللَّهُ عَنْهُ وَقَدْ حُقِّتْ مَحَبَّتِي لِلَّذِينَ يَتَصَادَقُونَ مِنْ أَجْلِي.

مجمع الزوائد ٤٩٥/١٠

189. 'Ubādah ibne-Samit رضي الله عنه reported: I heard Rasūlullāh ﷺ narrating a *Hadīth Qudsī* from his *Rabb* (Allāh), *Tabaraka wa Ta 'ālā*: My love is incumbent for those who love one another for My sake; My love is incumbent for those who sympathize with one another for My sake; My love is Incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of *Nūr* (light); Prophets and Siddīqīn (truthful followers) will envy them for their high ranks. (Ibne-Hibbān)

In another narration of 'Ubada ibne-Samit رضي الله عنه it is stated: My love is incumbent for those who maintain relations for My sake.

(Musnad Ahmad)

In a narration of Mu'adh ibne-Jabal رضي الله عنه it is stated: My love is incumbent for those who sit together for My sake.

(Muatta Imām Mālik)

In a narration of 'Amr ibne-Abasah رضي الله عنه it is said: My love is incumbent for those who are friends for My sake.

(Tabrani. Majma- 'uz-Zawāid)

﴿190﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغِيْطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في الحب في الله، رقم: ۲۳۹۰

190. Mu'ādh ibne-Jabal رضي الله عنه narrates: I heard Rasūlullāh ﷺ narrating a *Hadīth Qudsī* that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of *Nūr* (light). The Prophets and martyrs shall envy them. (Tirmidhī)

﴿191﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ جُلَسَاءَ يَوْمَ الْقِيَامَةِ عَنْ يَمِينِ الْعَرْشِ، وَكِلْتَا يَدَيِ اللَّهِ يَمِينٌ، عَلَى مَنَابِرٍ مِنْ نُورٍ وَجُوهُهُمْ مِنْ نُورٍ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ وَلَا صِدِّيقِينَ قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمُ الْمُتَحَابُّونَ بِجَلَالِ اللَّهِ تَبَارَكَ وَتَعَالَى.

رواه الطبرانی ورجاله وثقوا، مجمع الزوائد ۱۰/ ۴۹۱

191. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh

ﷺ said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh's both hands are the right hands. They will be on pulpits of *Nūr* (lights): their faces will be of *Nūr*. They would neither be Prophets, nor martyrs, nor *Siddiqín* (truthful followers). It was asked: O Rasúlullāh! Who will be those? He replied: These are the people who would have loved one another for the Majesty of Allāh the Blessed and Exalted.

(Tabarānī, Majma-'uz-Zawā'id)

﴿192﴾ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَأْتِيهَا النَّاسُ اسْمَعُوا وَاغْقِلُوا، وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْشَاهُمْ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ فَجَاءَ رَجُلٌ مِنَ الْأَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ وَالْوَيْ بِيدِهِ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! نَاسٌ مِنَ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْشَاهُمْ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ إِنْ عَنَتُهُمْ لَنَا يَغْنَى: صِفْهُمْ لَنَا، فَسَرَّ وَجْهَ رَسُولِ اللَّهِ ﷺ لِسُؤَالِ الْأَعْرَابِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: هُمْ نَاسٌ مِنْ أَقْنَاءِ النَّاسِ، وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوا فِي اللَّهِ وَتَصَافُّوا يَضَعُ اللَّهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُورٍ فَيُجْلِسُهُمْ عَلَيْهَا، فَيَجْعَلُ وُجُوهَهُمْ نُورًا وَثِيَابَهُمْ نُورًا، يَفْزَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْزَعُونَ، وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

رواه احمد ٣٤٣/٥

192. Abu Mālik Al-Ash'arī ﷺ narrates that Rasúlullāh ﷺ said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabí ﷺ by his hands and said: O Nabíallāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasúlullāh ﷺ and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the

pleasure of Allāh. Allāh will have for them pulpits of *Nūr*, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with *Nūr*. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief.

(Musnad Ahmad)

﴿193﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ.

رواه البخاري، باب علامة الحب في الله.....، رقم: ٦١٦٩

193. 'Abdullāh ibne-Masūd رضي الله عنه narrates that a man came to Rasūlullāh ﷺ and said: O Rasūlullāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs) Rasūlullāh ﷺ said: A man will be with those whom he loves. (Bukhārī)

﴿194﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَبَّ عَبْدٌ عَبْدًا إِلَّا عَزَّوَجَلَّ إِلَّا أَكْرَمَ رَبَّهُ عَزَّوَجَلَّ.

رواه احمد ٢٥٩/٥

194. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: A slave of Allāh does not love another slave for the sake of Allāh ﷻ except that he honours his *Rabb* ﷻ. (Musnad Ahmad)

﴿195﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

رواه ابوداؤد، باب مجانية اهل الاهواء وبغضهم رقم: ٤٥٩٩

195. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abu Dāwūd)

﴿196﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ أَتَى أَخَاهُ يَزُورُهُ فِي اللَّهِ إِلَّا نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ أَنْ طِبْتَ، وَطَابَتْ لَكَ الْجَنَّةُ، وَإِلَّا قَالَ اللَّهُ فِي مَلَكُوتِ عَرْشِهِ: عَبْدِي زَارَ فِيَّ، وَعَلَى قِرَاهُ، فَلَمْ يَرْضَ لَهُ بِثَوَابِ دُونَ الْجَنَّةِ.

(الحديث) رواه البزار واهويعلى باسناد جيد، الترغيب ٣٦٤/٣

196. Anas رضي الله عنه narrates that Nabí ﷺ said: No one visits his (Muslim) brother for Allāh's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh ﷻ says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abu Ya'ālā, Targhib)

﴿197﴾ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نَيْتِهِ أَنْ يَفِي فَلَمْ يَفِ وَلَمْ يَجِءْ لِلْمِيعَادِ فَلَا إِثْمَ عَلَيْهِ.

رواه ابو داؤد، باب فى العدة، رقم: ٤٩٩

197. Zaid ibne-Arqam رضي الله عنه narrates that Nabí ﷺ said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dāwūd)

﴿198﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْتَشَارُ مُؤْتَمَنٌ.

رواه الترمذى وقال: هذا حديث حسن، باب ما جاء ان المستشار مؤتمن، رقم: ٢٨٢٢

198. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: He who is counselled is trusted. (Tirmidhi)

Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most Sincore advice.

﴿199﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ التَفَتَ فِيهِ أَمَانَةٌ.

رواه ابو داؤد، باب فى نقل الحديث، رقم: ٤٨٦٨

199. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: When a man says something, and looks around, then it is a trust. (Abu Dāwūd)

Note: This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, while talking to you, he looks around in a concerned manner, and then this matter is a

trust and should not be disclosed.

(Ma'ariful Hadith)

﴿200﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدَّعُ لَهُ قِضَاءً.

رواه ابو داؤد، باب فى التشديد فى الدين، رقم: ٣٣٤٢

200. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly amongst the greatest sins in Allāh's sight which a man commits, after the major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off.

(Abu Dāwūd)

﴿201﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ.

رواه الترمذى وقال: هذا حديث حسن، باب ما جاء ان نفس المؤمن رقم: ١٠٧٩

201. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid.

(Tirmidhī)

﴿202﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلَّا الدَّيْنَ.

رواه مسلم، باب من قتل فى سبيل الله رقم: ٤٨٨٣

202. 'Abdullāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Every sin of a martyr is forgiven except (his) debt

(Muslim)

﴿203﴾ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا جُلُوسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ تَوَضَّعُ الْجَنَائِزُ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ بَصْرَهُ قِبَلَ السَّمَاءِ، فَنَظَرَ ثُمَّ طَاطَا بَصْرَهُ وَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! مَاذَا نَزَلَ مِنَ التَّشْدِيدِ! قَالَ: فَسَكَنَّا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَهَا خَيْرًا حَتَّى أَصْبَحْنَا، قَالَ مُحَمَّدٌ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ مَا التَّشْدِيدُ الَّذِي نَزَلَ؟ قَالَ: فِي الدِّينِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى دَيْنُهُ.

رواه احمد ٢٨٩/٥

203. Muhammad ibne-'Abdullāh ibne-Jahsh Radiyallāhu 'anhuma

narrates that when we were sitting in the courtyard of the *Masjid*, where biers used to be put, and Rasúlullāh ﷺ was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: *Subhānallāh* (Glory be to Allāh who is above all faults), *Subhānallāh*! What a severe threat has descended! Muhammad ibne- 'Abdullāh Radiyallāhu 'anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasúlullāh ﷺ: What severe threat had descended? Rasúlullāh ﷺ said: It is about debts; I swear by Him. Who is holding Muhammad's life in His Hand; if a man owing a debt were to be martyred in Allāh's path, then become alive; be martyred again in Allāh's path, then become alive, he would not enter Paradise till his debt was paid. (Musnad Ahmad)

﴿204﴾ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَتَى بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ فَقَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أَتَى بِجَنَازَةٍ أُخْرَى فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلُّوا عَلَى صَاحِبِكُمْ، قَالَ أَبُو قَتَادَةَ: عَلَى دَيْنِهِ يَا رَسُولَ اللَّهِ! فَصَلَّى عَلَيْهِ.

رواه البخارى، باب من تكفل عن ميت، رقم: ٢٢٩٥

204. Salmah ibnul Akwa' Radiyallāhu 'anha narrates: A bier was brought and Rasúlullāh ﷺ was requested to offer the funeral *Salāt*. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral *Salāt*. Then another bier was brought, and when Rasúlullāh ﷺ asked: Did the deceased owe anything? It was replied: He did. Rasúlullāh ﷺ said: Offer the funeral *Salāt* for your companion. Abu Qatādah ؓ said: I am responsible for his debt. Thereupon, Rasúlullāh ﷺ led the funeral *Salāt*. (Bukhārī)

﴿205﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ آدَاءَ هَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ.

رواه البخارى، باب من اخذ اموال الناس، رقم: ٢٣٨٧

205. Abu Hurairah ؓ narrates that Nabí ﷺ said: If anyone borrows from others with an intention to pay it back, Allāh will

pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhārī)

Note: "Allāh will pay it back for him," implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. "Allāh will destroy his property," implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fath-'ul-Bārī)

﴿206﴾ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ اللَّهُ مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُهُ اللَّهُ.

رواه ابن ماجه، باب من اذان ديناً وهو ينوي قضاؤه، رقم: ١٤٠٩

206. 'Abdullāh ibne-Ja'far Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibne-Majāh)

﴿207﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سِنًا، فَأَعْطَى سِنًا

فَوْقَهُ، وَقَالَ: خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً. رواه مسلم، باب جواز اقتراض الحيوان.....، رقم: ٤١١١

207. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner.

(Muslim)

﴿208﴾ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ

أَلْفًا، فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ

الْحَمْدُ وَالْآدَاءُ.

رواه النسائي، باب الاستقراض، رقم: ٤٦٨٧

208. 'Abdullāh ibne-Abi Rabīa ؓ narrates that Nabī ﷺ borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment.

(Nasāī)

﴿209﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا مَا يَسُرُّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِشْرُونَ مِنْهُ شَيْءٌ إِلَّا شِئِي أُرْصِدُهُ لِذَيْنِ-

رواه البخارى، باب اداء الديون.....، رقم: ٢٣٨٩

209. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If I had gold to the extent of Mount Uhud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)

﴿210﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى الشكر.....، رقم: ١٩٥٤

210. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who does not thank people, does not thank Allāh. (Tirmidhī)

Note: Some of the narrators elaborate this *Hadīth* by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful.

(Ma 'ārful *Hadīth*)

﴿211﴾ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الشَّاءِ.

رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ما جاء فى الشاء بالمعروف، رقم: ٢٠٣٥

211. Usama ibne-Zaid Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If the recipient of a kindness says to his benefactor *Jazākallāhu Khair* (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allāh ﷻ that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma 'āriful *Hadīth*)

﴿212﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ آتَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا رَأَيْنَا قَوْمًا أَبْدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَةِ، حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا

بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: لَا، مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ.

رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ثناء المهاجرين رقم: ٢٤٨٧

212. Anas رضي الله عنه narrates that when Nabī ﷺ came to Madīnah, the emigrants came to him and said: O Rasūlullāh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasūlullāh ﷺ said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhi)

﴿213﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عُرِضَ عَلَيْهِ رِيحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طِيبُ الرِّيحِ.

رواه مسلم، باب استعمال المسك رقم: ٥٨٨٣

213. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma'āriful Hadīth)

﴿214﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ وَالذَّهْنُ وَاللَّبَنُ [الذَّهْنُ يَعْنِي بِهِ الطِّيبُ]

رواه الترمذى وقال هذا حديث غريب، باب ما جاء فى كراهية رد الطيب، رقم: ٢٧٩٠

214. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhi)

﴿215﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةً فَأَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى أَبَا عَظِيمًا مِنْ أَبْوَابِ الرَّبِّ.

رواه ابوداؤد، باب فى الهدية لقضاء الحاجة، رقم: ٣٥٤١

215. Abu Umamah رضي الله عنه narrates that Nabí ﷺ said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dāwūd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Mazāhir Haque)

﴿216﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ.

رواه ابن حبان، قال المحقق: اسناده ضعيف وهو حديث حسن، بشواهده ٢٠٧/٧

216. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with them, except that these two daughters will cause him to enter into Paradise. (Ibne Hibbān)

﴿217﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ، وَأَشَارَ بِأَصْبَعَيْهِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء فى النفقة على البنات والاحوات، رقم: ١٩١٤

217. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhi)

﴿218﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَخْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

رواه البخارى، باب رحمة الولد.....، رقم: ٥٩٩٥

218. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhārī)

﴿219﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَخْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهُ فِيهِنَّ فَلَهُ الْجَنَّةُ.

رواه الترمذی، باب ماجاء فى النفقة على البنات والاحوات، رقم: ١٩١٦

219. Abu Sa'īd Al-Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhī)

﴿220﴾ عَنْ أَيُّوبَ بْنِ مُوسَى رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا نَحَلَّ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ آدَبٍ حَسَنٍ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في ادب الولد، رقم: ۱۹۵۲

220. Ayyūb bin Musa Rahimahullāh on the authority of his father, who from his grandfather, narrates that Rasūlullāh ﷺ said: No father gives his son any gift better than good education. (Tirmidhī)

﴿221﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَلِدَتْ لَهُ اُنْثَى فَلَمْ يَنْدِهَا وَلَمْ يُهْنِهَا وَلَمْ يُؤَثِّرْ وَلَدَهُ يَغْنِي الذَّكْرَ عَلَيْهَا اَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ۱۷۷/۴

221. Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allāh because of her will send him to Paradise. (Mustadrak Hākim)

﴿222﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا، فَقَالَ: أَكُلَّ وَلَدِكَ نَحَلْتُ مِثْلَهُ؟ قَالَ: لَا، قَالَ: فَارْجِعْهُ.

رواه البخاري، باب الهبة للولد، رقم: ۲۵۸۶

222. Nu'man ibne-Bashir Radiyallāhu 'anhuma narrates that my father brought me to Rasūlullāh and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhārī)

Note: This *Hadīth* implies that all the children should be treated equally in giving a gift.

﴿223﴾ عَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَلِدَ لَهُ وَلَدًا فَلْيُحْسِنْ اسْمَهُ وَآدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَاصَابَ إِنْمًا فَإِنْمًا إِنْمُهُ عَلَى أَبِيهِ.

رواه البيهقي في شعب الإيمان ۴۰۱/۶

223. Abu Sa'id and Abdullāh Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqī)

﴿224﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ أَغْرَابِي إِلَى النَّبِيِّ ﷺ فَقَالَ: تُقْبِلُونَ الصَّبِيَّانَ؟ فَمَا نُقْبِلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: أَوْ أَمْلِكْ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

رواه البخارى، باب رحمة الولد ونقبيله ومعانقته، رقم: ٥٩٩٨

224. 'A'isha Radiyallāhu 'anha narrates that a villager came to Nabí ﷺ and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabí ﷺ said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārī)

﴿225﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تَذْهِبُ وَحَرَ الصَّدْرِ، وَلَا تَحْقِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ شِقَّ فَرَسٍ شَاةٍ.

رواه الترمذى وقال: هذا حديث غريب، باب فى حث النبى ﷺ على الهدية، رقم: ٢١٣٠

225. Abu Hurairah ؓ narrates that Nabí ﷺ said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat's hoof. (Tirmidhī)

﴿226﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ، وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهِ طَلِيقٍ، وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِحَارَكَ مِنْهُ.

رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى اكثار ماء العرقة، رقم: ١٨٣٣

226. Abu Dhar ؓ narrates that Rasūlullāh ﷺ said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then atleast meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhī)

﴿227﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ.

رواه مسلم، باب بيان تحريم ابداء الجار، رقم: ١٧٢

227. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

﴿228﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حَقُّ الْجَارِ؟ قَالَ: إِنْ سَأَلَكَ فَأَعْطِهِ، وَإِنْ اسْتَفَاكَ فَاعِثْهُ، وَإِنْ اسْتَقْرَضَكَ فَأَقْرِضْهُ، وَإِنْ دَعَاكَ فَاجِبْهُ، وَإِنْ مَرَضَ فَعُدْهُ، وَإِنْ مَاتَ فَشَيِّعْهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَعَزِّهِ، وَلَا تُؤْذِهِ بِقِتَارٍ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا، وَلَا تُرْفِعَ عَلَيْهِ الْبِنَاءَ لَتَسُدَّ عَلَيْهِ الرِّيحُ إِلَّا بِإِذْنِهِ.

رواه الاصبهاني في كتاب الترغيب ٤٨٠/١،

وقال في الحاشية: عزاه المنذرى في الترغيب ٣٥٧/٣ للمصنف بعد ان رواه من طرق اخرى، ثم قال المنذرى، لا يخفى ان كثرة هذه الطرق تكسبه قوة والله اعلم

228. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Sahabah asked: O Rasūlullāh! What are the rights of a neighbour? He replied: if he asks you for something, give it to him; if he needs your help, help him; if he ask for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhib)

﴿229﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ.

رواه الطبراني وابو يعلى ورجاله ثقات، مجمع الزوائد ٣٠٦/٨

229. Abdullāh ibne 'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabarāni, Abu Ya'lā, Majma- 'uz-Zawāid)

﴿230﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! إِنْ فَلَانَةَ يُذَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي النَّارِ

قَالَ: يَا رَسُولَ اللَّهِ! فَإِنَّ فَلَانَةَ يُذَكِّرُ مِنْ قَلِيلَةٍ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَإِنَّهَا تَصَدَّقُ
بِأَلَا تُؤَارِ مِنْ الْأَقِطِ وَلَا تُؤَذِي جِيرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي الْجَنَّةِ. رواه أحمد ٤٠/٢

230. Abu Hurairah رضي الله عنه narrates that a man said: O Rasúlullāh! Indeed such and such a woman has a reputation for engaging in *Salāt*, *Saúm*, and *Sadaqah* to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasúlullāh! Such and such a woman has a reputation for engaging in *Saúm*, *Sadaqah* and *Salāt* to a small extent. Indeed her *Sadaqah* is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise.

(Musnad Ahmad)

﴿231﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ
بِفَعْلٍ بِهِمْ أَوْ يُعَلِّمُ مَنْ يَفْعَلُ بِهِمْ؟ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: أَنَا
يَا رَسُولَ اللَّهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا
قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ
لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ.

رواه الترمذی وقال: هذا حديث غريب، باب من اتقى المحارم فهو اعبد الناس، رقم: ٢٣٠٥

231. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Who, will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah رضي الله عنه said: O Rasúlullāh! I will. He held my hand and counting five characteristics said: (1) Avoid the forbidden, you will become the greatest worshipper; (2) be satisfied with what Allāh has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart.

(Tirmidhi)

﴿232﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُولَ
اللَّهِ! كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيرَانَكَ
يَقُولُونَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُولُونَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ.

رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد ٤٨٠/١٠

232. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that a man asked: O Rasūlullāh! How can I know when I do good and when I do bad? Nabī ﷺ replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad, indeed you have done bad. (Tabarānī, Majma- 'uz-Zawāid)

﴿233﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: مَا يَحْمِلُكُمْ عَلَى هَذَا؟ قَالُوا: حُبُّ اللَّهِ وَرَسُولِهِ فَقَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولُهُ فَلْيُصَدِّقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا أُوْتِمِنَ وَلْيُحْسِنْ جَوَارِمَنْ جَاوَرَهُ.

رواه البيهقي في شعب الإيمان، مشكوة المصابيح، رقم: ٤٩٩٠

233. 'Abdur Rahmān ibne-Abī Qurād رضي الله عنه narrates that one day, Nabī ﷺ performed Wudú, the Sahabāh began to wipe themselves with the water he had used. Nabī ﷺ asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabī ﷺ said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well. (Baihaqī, Mishkāt)

﴿234﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ.

رواه البخاري، باب الوصاءة بالجار، رقم: ٦٠١٤

234. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Jibraīl عليه السلام continuously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārī)

﴿235﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ.

رواه أحمد بإسناد حسن، مجمع الزوائد ٦٣٢/١٠

235. 'Uqbah ibne- 'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Ahmad, Majma - 'uz-Zawāid)

﴿236﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُرِيدُ أَحَدُ أَهْلِ الْمَدِينَةِ بِسُوءٍ إِلَّا آذَابَهُ اللَّهُ فِي النَّارِ ذَوْبَ الرِّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ.

رواه مسلم، باب فضل المدينة.....، رقم: ۳۳۱۹

236. Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: No one who intends evil for the people of Madīnah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

﴿237﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَخَافَ أَهْلَ الْمَدِينَةِ فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَيَّ.

رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ۶۵۸/۳

237. Jābir ibne-'Abduillāh Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He, who frightens the residents of Madīnah, frightens me. (Musnad Ahmad, Majma- 'uz-Zawā'id)

﴿238﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ، فَلْيُمْتُ بِالْمَدِينَةِ فَإِنِّي أَشْفَعُ لِمَنْ مَاتَ بِهَا.

رواه ابن حبان، قال المحقق: اسناده صحيح ۵۷/۹

238. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who can die in Madīnah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Hibbān)

Note: The Scholars of Islam have explained that this is a special intercession, as Rasūlullāh's intercession will generally be for all Muslims. "Who can die in Madīnah let him die there" means that he should reside there till his last.

﴿239﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَضِرُّ عَلَى لَاوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا.

رواه مسلم، باب الترغيب في سكنى المدينة.....، رقم: ۳۳۴۷

239. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: No one amongst my *Ummah* who will endure the hardship and rigour of Madīnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

﴿240﴾ عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا شَيْئًا.

رواه البخارى، باب اللعان.....، رقم: ٥٣٠٤

240. Sahl رضي الله عنه narrates that Rasûlullâh ﷺ said: I, and the one who brings up an orphan, will be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhārī)

﴿241﴾ عَنْ عَمْرِو بْنِ مَالِكٍ الْقُشَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ ضَمَّ يَتِيمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ إِلَى طَعَامِهِ وَشَرَابِهِ حَتَّى يُغْنِيَهُ اللَّهُ وَجَبَتْ لَهُ الْجَنَّةُ.

رواه احمد والطبراني وفيه: على بن زيد وهو حسن الحديث وبقية رجاله رجال الصحيح،

مجمع الزوائد ٢٩٤/٨

241. 'Amr ibne-Malik Al-Qushairī رضي الله عنه narrates: I heard Rasûlullâh ﷺ saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allâh freed this child from his care. Paradise will be due for him.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawā'id)

﴿242﴾ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَامْرَأَةٌ سَفَعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ، وَأَوْمًا يَزِيدُ بِالْوُسْطَى وَالسَّبَّابَةِ، امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْمَاتُوا.

رواه ابو داود، باب في فضل من عال يتامى، رقم: ٥١٤٩

242. 'Awf ibne-Malik Al-Ashja'i رضي الله عنه narrates that Rasûlullâh ﷺ said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Ressurrection. The narrator of the *Hadīth* Yazid Rahimahullâh pointed with the middle and the forefinger. Rasûlullâh ﷺ explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dawūd)

﴿243﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ يَتِيمٌ مَعَ

قَوْمٍ عَلَى قَضَعَتِهِمْ فَيَقْرُبَ قَضَعَتَهُمْ شَيْطَانٌ.

رواه الطبراني في الاوسط، وفيه: الحسن بن واصل، وهو الحسن بن دينار

وهو ضعيف لسوء حفظه، وهو حديث حسن والله اعلم، مجمع الزوائد ٢٩٣/٨

243. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Nabī ﷺ said: Not an orphan sits for eating in the utensils of a people, except that *Shaitan* cannot come near their utensils. (Tabarānī, Majma-uz-Zawaid)

﴿244﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَكَا إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمِسْكِينَ.

رواه احمد ورجاله رجال الصحيح، مجمع الزوائد ٢٩٣/٨

244. Abu Hurairah رضي الله عنه narrates that a man complained to Rasūlullāh of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor.

(Musnad Ahmad, Majma-'uz-Zawāid)

﴿245﴾ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ.

رواه البخاري، باب الساعي على الأرملة، رقم: ٦٠٠٦

245. Safwan ibne-Sulaim رضي الله عنه narrates that Nabī ﷺ said: He who strives to serve a widow and the poor is like one who struggles in the path of Allāh, or like the one who fasts by day and stands in *Salāt* by night. (Bukhārī)

﴿246﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

وَأَنَا خَيْرُكُمْ لِأَهْلِي. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ٤٨٤/٩

246. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibne-Hibbān)

﴿247﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ عَجُوزٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عِنْدِي

فَقَالَ لَهَا: مَنْ أَنْتِ؟ فَقَالَتْ: أَنَا جُثَامَةُ الْمَدَنِيَّةُ قَالَ: كَيْفَ حَالُكُمْ؟ كَيْفَ أَنْتُمْ بَعْدَنَا؟

قَالَتْ: بِخَيْرٍ يَا أَبَتِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! فَلَمَّا خَرَجَتْ قُلْتُ: يَا رَسُولَ اللَّهِ تَقْبَلُ عَلَيَّ

هَذِهِ الْعُجُوزُ هَذَا الْإِقْبَالَ فَقَالَ: إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا وَإِنْ حُسْنَ
الْعَهْدِ مِنَ الْإِيمَانِ - أخرجه الحاكم بنحوه وقال حديث صحيح على شرط الشيخين وليس

له علة ووافقه الذهبي ١٦/١ - الاصابة ٢٧٢/٤

247. 'A'ishah Radiyallāhu 'anha narrates that an old woman came to Nabí ﷺ when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madīnah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasūlullāh! You have given so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadijah. Verily, (paying) regard for an old acquaintance is a sign of *Imān*. (Mustadrak Hākim, ISābah)

﴿248﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً،
إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. رواه مسلم، باب الوصية بالنساء، رقم: ٣٦٤٥

248. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

Note: Rasūlullāh ﷺ gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues.

(Turjumān-us-Sunnah)

﴿249﴾ عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كُنْتُ أَمِيرًا أَحَدًا
أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ
الْحَقِّ. رواه ابو داود، باب فى حق الزوج على المرأة، رقم: ٢١٤٠

249. Qais ibne-Sa'd ؓ narrates that Rasūlullāh ﷺ said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwūd)

﴿250﴾ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ

وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتْ الْجَنَّةَ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في حق الزوج على المرأة، رقم: ۱۱۶۱

250. Umme Salamah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhi)

﴿251﴾ عَنْ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، إِلَّا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقٌّ، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقٌّ، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْطَيْنَ فُرْشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنُ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، إِلَّا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في حق المرأة على زوجها، رقم: ۱۱۶۳

251. Ahwas رَضِيَ اللَّهُ عَنْهُ narrates: I heard Nabi ﷺ saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they are obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women's rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhi)

﴿252﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعْطُوا

الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ.

رواه ابن ماجه، باب اجر الاجراء رقم: ۲۴۴۳

252. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Pay the labourer his wages before his sweat dries. (Ibne-Mājah)

STRENGTHENING THE BONDS OF KINSHIP

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ لَا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا
فَخُورًا﴾ [النساء: ٣٦]

Allāh ﷻ says: And worship and serve Allāh. And ascribe nothing as partner to Him. (Show) Kindness to parents, and to near k'ndred, and orphans, and the needy, and to the near neighbour, and the distant neighbour, and your companion (in daily interactions or at work or in travel), and the traveller, and slaves whom you possess. Verily! Allāh loves not such as are proud and boastful. (An-Nisā: 36)

Note: A "close neighbour" is he who resides in the immediate neighbourhood and is also a relative. The distant neighbour is one who is not relative. Another interpretation is that a "close neighbour" is one whose door is just near to yours and a distant neighbour is one whose door is away. A "traveller" includes a person accompanying you in a journey, a traveller who is presently your guest or any traveller who is in need.

وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: ٩٠]

Allāh ﷻ says: Indeed, Allāh enjoins justice, Ihsan (doing good) and generosity towards kinsfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts you so that you might bear (all this) in mind.

(An-Nahl: 90)

Note: In one sense this is the most comprehensive verse of the Qur'ān. Three things have been advised: 1. Justice 2. Ihsan. 3. Generosity to relatives. And three things have been forbidden; 1. Immorality 2. All evil deeds 3. Oppression. Ihsan means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AHADITH

﴿253﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ. رواه الترمذی وقال: هذا حديث صحيح، باب ما جاء من الفضل في رضا الوالدین، رقم: ۱۹۰۰

253. Abu Dardā' ؓ narrates: I heard Rasūlullāh ﷺ saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhī)

﴿254﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ.

رواه الترمذی، باب ما جاء من الفضل في رضا الوالدین، رقم: ۱۸۹۹

254. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: Allāh's pleasure lies in a father's pleasure and Allāh's displeasure lies in a father's displeasure. (Tirmidhī)

﴿255﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَبْرَّ الْبِرِّ صَلََةُ الْوَلَدِ أَهْلَ وَدِّ أَبِيهِ. رواه مسلم، باب فضل صلة اصدقاء الاب.....، رقم: ٦٥١٣

255. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

﴿256﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَحَبَّ أَنْ يَصِلَ أَبَاهُ فِي قَبْرِهِ، فَلْيَصِلْ إِخْوَانَ أَبِيهِ بَعْدَهُ.

رواه ابن حبان، قال المحقق: اسناده صحيح ١٧٥/٢

256. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father's brothers kindly after him. (Ibne-Hibbān)

﴿257﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ وَيَزَادَ لَهُ فِي رِزْقِهِ فَلْيَبِرْ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه احمد ٢٦٦/٣

257. Anas ibne-Mālik ؓ narrates that Rasūlullāh ﷺ said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Mhmad)

﴿258﴾ عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ زَادَ اللَّهُ فِي عُمُرِهِ. رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١٥٤/٤

258. Mu'ādh ؓ narrates: Rasūlullāh ﷺ said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Hākirn)

﴿259﴾ عَنْ أَبِي أُسَيْدٍ مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ بَقِيَ مِنْ بَرِّ أَبِيي شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوَصَّلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا.

رواه ابوداؤد، باب في بر الوالدين، رقم: ٥١٤٢

259. Abu Usaid Mālik ibne-Rabī'ah As-Sā'idī ؓ narrates that while we were with Rasūlullāh ؐ, a man from Bani Salamah came and said: O Rasūlullāh ؐ! Is there any kindness left that I can do for my parents, after their death? He said: Yes! By supplicating for them, asking for forgiveness for them, carrying out their final instructions after their death, joining ties of relationship which are dependant on them and honouring their friends. (Abu Dāwūd)

﴿260﴾ عَنْ مَالِكٍ أَوْ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ أَذْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا ثُمَّ لَمْ يَبْرِهُمَا، دَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ، وَأَيُّمَا مُسْلِمٍ أَغْتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ فِيكَاهُ مِنَ النَّارِ.

(وهو بعض الحديث) رواه أبو يعلى والطبراني وأحمد مختصراً

باسناد حسن، الترغيب ٣/٤٧٣

260.* Mālik or Ibne-Mālik Radiyallāhu 'anhuma narrates: I heard Nabī ؐ saying: He who has his parents or one of them alive and did not treat them well will enter Fire, and Allāh will remove His Mercy from him. And any Muslim who sets free a Muslim slave is liberated from the Fire. (Abu Ya'lā, Musnad Ahmad, Tabarāinī, Targhib)

﴿261﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَذْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ.

رواه مسلم، باب رغم من أدرك أبويه.....، رقم: ٦٥١٠

261. Abu Hurairah ؓ narrates that Rasūlullāh ؐ said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O Rasūlullāh? He replied: The one, who having one or both parents live to old age, does not enter Paradise (by serving them and pleasing their hearts). (Muslim)

﴿262﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

رواه البخاري، باب من أحق الناس بحسن الصحبة، رقم: ٥٩٧١

262. Abu Hurairah ؓ narrates that a man came to Rasūlullāh ؐ

ﷺ and asked: O Rasūlullāh! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (Bukhārī)

﴿263﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: نِمْتُ فَرَأَيْتُنِي فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِيٍّ يَقْرَأُ فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا حَارِثَةُ بْنُ النُّعْمَانِ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: كَذَاكَ الْبِرُّ كَذَاكَ الْبِرُّ وَكَانَ أَبَرَّ النَّاسِ بِأُمِّهِ.

رواه احمد ١٥١/٦

263. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: While asleep I found myself in Paradise and heard someone reciting the Qur'ān. I asked: Who is this? The angels replied: Hārithah ibne-Nu'mān. Then Rasūlullāh ﷺ said to 'A'ishah: (indeed) Great deeds are like this, great deeds are like this! (it's the result of a great deed that) Hārithah ibne-Nu'mān was very dutiful to his mother. (Musnad Ahāmad)

﴿264﴾ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكِ.

رواه البخارى، باب الهدية للمشركين مرقم: ٢٦٢٠

264. Asmā binte Abu Bakr Radiyallāhu 'anha says: My mother who was an idolater visited me during the time of Rasūlullāh ﷺ. So I inquired from Rasūlullāh ﷺ: My mother has come and would like to meet me, shall I meet her? He replied: Yes and be affectionate to your mother. (Bukhārī)

﴿265﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَغْظَمُ حَقًّا عَلَى الْمَرْأَةِ قَالَ: زَوْجُهَا، قُلْتُ: فَأَيُّ النَّاسِ أَغْظَمُ حَقًّا عَلَى الرَّجُلِ قَالَ: أُمُّهُ.

رواه الحاكم فى المستدرک ١٥٠/٤

265. 'A'ishah Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! Amongst people who has the greatest right over a woman? He replied: Her husband. I asked: Amongst people who has the greatest right over a man? He replied: His mother. (Mustadrak Ḥākim)

﴿266﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ؟ قَالَ: هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ: لَا، قَالَ: هَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ: نَعَمْ، قَالَ: فَبِرِّهَا.

رواه الترمذی، باب فی بر الخالة، رقم: ۱۹۰۴

266. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that verily a man came to Nabí ﷺ and asked: O Rasúlullāh! I have committed a major sin; can my turning in repentance be accepted? He asked: Do you have a mother? He replied: No. Rasúlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasúlullāh said: Then serve her with kindness. (Tirmidhī)

﴿267﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَنَاعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَصَدَقَةُ السِّرِّ تَطْفِي غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ.

رواه الطبرانی فی الكبير واسناده حسن، مجمع الزوائد ۲۹۳/۳

267. Abu Umāmah ؓ narrates that Rasúlullāh ﷺ said: The doing of good deeds saves a person from a bad death; secret charity subsides Rabb's anger; and strengthening bonds of kinship prolongs life. (Tabarani, Majma- 'uz-Zawāid)

Note: 1. Strengthening kinship may include helping relatives financially from one's earnings or devoting time for their affairs. (Ma'āriful Hadīth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions, which will be useful to him in the Hereafter. (Nawawī)

﴿268﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

رواه البخاری، باب اكرام الضيف.....، رقم: ۶۱۳۸

268. Abu Hurairah ؓ narrates that Nabí ﷺ said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhārī)

﴿269﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي آثَرِهِ فَلْيَصِلْ رَحِمَهُ.

رواه البخارى، باب من بسط له فى الرزق..... رقم: ٥٩٨٦

269. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who likes his livelihood to be increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukbārī)

﴿270﴾ عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ هَذِهِ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمَنِ عَزَّ وَجَلَّ فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. (وهو بعض الحديث)

رواه احمد والبخارى ورجال احمد رجال الصحيح غير نوفل بن مساحق وهو ثقة، مجمع الزوائد ٢٧٤/٨

270. Sa'īd ibne-Zaid رضي الله عنه narrates that indeed Nabī ﷺ said: Verily, this *Raham* (bond of kinship) is a branch of *Ar-Rahmān* (رحمن). He who breaks it, Allāh will prohibit Paradise on him.

(Musnad Ahmad, Bazzār, Majma -'uz-Zawāid)

﴿271﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا.

رواه البخارى، باب ليس الواصل بالمكافى، رقم: ٥٩٩١

271. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that Nabī ﷺ said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhārī)

﴿272﴾ عَنِ الْعَلَاءِ بْنِ خَارِجَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ.

رواه الطبرانى فى الكبير ورجاله موثقون، مجمع الزوائد ٤٥٦/١

272. 'Ala' ibne-Kharjah رضي الله عنه narrates that Rasūlullāh ﷺ said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Tabarānī, Majma-'uz-Zawāid)

﴿273﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي خَلِيلِي ﷺ بِسَبْعٍ: أَمَرَنِي بِحُبِّ الْمَسَاكِينِ وَالْأَتْنِ مِنْهُمْ وَأَمَرَنِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَلَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَذْبَرْتُ وَأَمَرَنِي أَنْ لَا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ أَقُولَ

بِالْحَقِّ وَإِنْ كَانَ مُرًّا وَآمَرْنِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ وَآمَرْنِي أَنْ أَكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ.

رواه احمد ١٥٩/٥

273. Abu Dhar رضي الله عنه narrates that my close friend رضي الله عنه ordered me seven things: 1.He ordered me to love the poor, and be close to them. 2.He ordered me to look at those inferior to me, and not to look at those who are superior. 3.He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6.He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7.And he ordered me to recite frequently, *Lā haula walā quwata illā billāh*. 'There is no might to resist evil, and no power to do good, except through Allāh', for these words are undoubtedly from the treasure under the Throne.

(Musnad Ahmad)

Note: Anyone who regularly recites *Lā haula walā quwata illā billāh* undoubtedly is entitled to a very big reward.

(Mazāhir Haque)

﴿274﴾ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ.

رواه البخارى، باب اثم القاطع، رقم: ٥٩٨٤



274. Jubair ibne-Mut'im رضي الله عنه narrates that verily Nabí ﷺ said: He will not enter Paradise who breaks ties of kinship. (Bukhārī)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh ﷻ for some reason or without any reason, then he will be able to enter Paradise.

(Ma'āriful Hadīth)

﴿275﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً، أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيَسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمْ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ.

رواه مسلم، باب صلة الرحم، رقم: ٦٥٢٥

275. Abu Hurairah  narrates that a man said: O Rasúlullāh! I have relatives with whom I try to unite ties, but they sever relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasúlullāh  said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Allāh. (Muslim)

WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ
اِخْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا﴾
[الاحزاب: ٥٨]

Allāh ﷻ says: And for those who harm believing men and believing women -without their having done any wrong- they surely burden themselves with the guilt of slander and a glaring sin. (Al-Ahzāb: 58)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا
كَالُوا هُمْ أَوْزَنُوا هُمْ يُخْسِرُونَ ۝ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾
[المطففين: ١-٦]

Allāh ﷻ says: Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due. Do they not know that they are bound to be raised from the dead. (And called to account) on a Great Day! The Day when all men shall stand before the Rabb of all the worlds. (Al- Mutaffiġin:1-6)

وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾
[الهمزة: ١]

Allāh ﷻ said: Woe to every slanderer and fault- finder.

(Al-Humazah:1)

AHADITH

﴿276﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْ كَذَبْتَ أَنْ تُفْسِدَهُمْ.

رواه ابو داود، باب فى التجسس، رقم: ٤٨٨٨

276. Mu'āwiyah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dawūd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhi-ul-Majhūd)

﴿277﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبان، قال

المحقق: اسناده قوى ٧٥/١٣

277. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibne-Hibbān)

﴿278﴾ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ.

رواه ابو داود، باب فى الغيبة، رقم: ٤٨٨٠

278. Abu Barzah Al-Aslamī رضي الله عنه narrates that: Rasūlullāh ﷺ said: O group of people! Who have accepted Islām by their tongues; and *Imān* has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his

home.

(Abu Dāwūd)

Note: This *Hadīth* is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims.

(Badhl-ul-Majhūd)

﴿279﴾ عَنْ أَنَسِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللَّهِ ﷺ غَزْوَةَ كَذَا وَكَذَا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي فِي النَّاسِ: أَنْ مَنْ ضَيَّقَ مَنْزِلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ.

رواه ابوداؤد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٩

279. The father of Anas Juhani رضي الله عنه narrates that we went on an expedition with Nabí ﷺ. People stayed there in a manner occupying so much space, that they encroached the road. Nabí ﷺ sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) *Jihād*.

(Abu Dāwūd)

﴿280﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ جَرَّدَ ظَهْرَ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ.

رواه الطبرانی في الكبير والوسط واسناده جيد، مجمع الزوائد ٣٨٤/٦

280. Umāmah رضي الله عنه narrates that Nabí ﷺ said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him.

(Tabarāni, Majma- 'uz-Zawāid)

﴿281﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي وَقَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أَخِذَ مِنْ خَطَايَا هُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ.

رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٩

281. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ once asked his Sahābah: Do you know who is poor? Sahābah replied: The

poor amongst us is he who has no money or property. Rasúlullāh ﷺ explained: The poor amongst my *Ummah* is one, who will come on the Day of Resurrection with *Salāt*, *Saum* and *Zakāt*, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall-short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

﴿282﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.
رواه البخارى، باب ما ينهى من السباب واللعن، رقم: ٦٠٤٤

282. 'Abdullāh ﷺ narrates that Rasúlullāh ﷺ said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhārī)

Note: A Muslim who murders another Muslim negates his perfection in Islam, and this could become a reason for his dying in infidelity. (Mazāhir Haque)

﴿283﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ قَالَ: سَابُّ الْمُسْلِمِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ.
رواه الطبرانى فى الكبير وهو حديث حسن، الجامع الصغير ٢/٣٨

283. 'Abdullāh ibne-'Ainr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who abuses a Muslim is like one who is heading to his destruction. (Tabarānī, Jami-'us-Saghīr)

﴿284﴾ عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! الرَّجُلُ مِنْ قَوْمِي يَشْتُمُنِي وَهُوَ دُونِي، أَفَأَنْتَقِمُ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: الْمُسْتَبَانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذِبَانِ.
رواه ابن حبان، قال المحقق: اسناده صحيح ١٣/٣٤

284. 'Iyād ibne-Himār ﷺ said: O Nabí Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabí ﷺ replied: Those two who abuse each other are like two *Shaitān* who insult and call each other a liar. (Ibne-Hibbān)

﴿285﴾ عَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: إِعْهَدْ

إِلَى، قَالَ: لَا تُسَبِّنْ أَحَدًا، قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً، قَالَ: وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهَكَ، إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فَالْيَ الْكَفَّيْنِ، وَإِيَّاكَ وَاسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ، وَإِنْ أَمَرُوا شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَيِّرُهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ. (وهو بعض الحديث) رواه أبو داود، باب ما جاء

في اسبال الازار، رقم: ٤٠٨٤

285. Abu Jura'iy Jābir ibne-Sulaim رضي الله عنه said: I requested Rasūlullāh ﷺ for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him. (Abu Dāwūd)

﴿286﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيَّ ﷺ جَالِسًا، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَبَسَّمُ، فَلَمَّا اكْتَرَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ فَلَحِقَهُ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَانَ يَشْتُمُنِي وَأَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ، قَالَ: إِنَّهُ كَانَ مَعَكَ مَلِكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَقْعُدَ مَعَ الشَّيْطَانِ ثُمَّ قَالَ: يَا أَبَا بَكْرٍ ثَلَاثُ كُلْهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيُغْضَى عَنْهَا لِلَّهِ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صِلَةً إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا قِلَّةً.

رواه أحمد ٤٣٦/٢

286. Abu Hurairah رضي الله عنه narrates that a man abused Abu Bakr while Nabī ﷺ was sitting. Appreciating (the forbearance and patience of Abu Bakr رضي الله عنه), he kept smiling, but when the man went on at length and Abu Bakr رضي الله عنه replied to some of what he said; Rasūlullāh ﷺ became angry and left. Abu Bakr رضي الله عنه went

after him and said: O Rasúlullāh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel with you, replying to him on your behalf but when you replied to him, *Shaitān* got in, and I am not supposed to sit with *Shaitān*. He then added: O Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allāh ﷻ, Allāh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allāh ﷻ increases his scantiness because of it

(Musnad Ahmad)

﴿287﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ.

رواه مسلم، باب الكبائر وأكبرها، رقم: ٢٦٣

287. 'Abdullāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: It is a major sin that a man slanders his parents. The Sahābah asked: O Rasúlullāh ﷺ! Could a person slander his own parents? Rasúlullāh ﷺ answered: Yes, if he slanders another person's father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother.

(Muslim)

﴿288﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اَللّٰهُمَّ! اِنِّىْ اَتَّخِذُ عِنْدَكَ عَهْدًا لَّنْ تُخْلِفِيْنِيْهِ، فَاِنَّمَا اَنَا بَشَرٌ، فَاَيُّ الْمُؤْمِنِيْنَ اَذِيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهٗ صَلَاةً وَرَزَاكَاهٗ وَقُرْبَةً، تُقَرِّبُهُ بِهَا اِلَيْكَ يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب من لعنه النبي ﷺ، رقم: ٦٦١٩

288. Abu Hurairah ؓ narrates that Nabí ﷺ supplicated with these words: O Allāh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your

blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

﴿289﴾ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ.

رواه الترمذی، باب ماجاء فی الشتم، رقم: ۱۹۸۲

289. Mughírah ibne-Shu'bah رضی اللہ عنہ narrates that Rasúlullāh ﷺ said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhí)

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

﴿290﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَن مَسَاوِيهِمْ.

رواه ابو داؤد، باب فی النهی عن سب الموتی، رقم: ۴۹۰۰

290. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dāwūd)

﴿291﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ.

رواه البخاری، باب من كانت له مظلمة عند الرجل،، رقم: ۲۴۴۹

291. Abu Hurairah رضی اللہ عنہ narrates that Rasúlullāh ﷺ said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dínār nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhārī)

﴿292﴾ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَأَرْبَى الرَّبَا اسْتَطَالَهُ الرَّجُلُ فِي عَرَضِ أَخِيهِ. (وهو بعض الحديث) رواه الطبرانی، فی الاوسط وهو حديث صحيح، الجامع الصغير ۲/۲۲

292. Barā' ibne-'Azib Radiyallāhu 'anhuma narrates that

Rasūlullāh ﷺ said: The worst usury is disgracing his brother.

(Tabarānī, Jāmi -'us-Saghīr)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury.

(Faid-ul-Qadīr, Badhlul-Majhūd)

﴿293﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ (الحديث) رواه أبو داود، باب في

الغيبة، رقم: ٤٨٧٧

293. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: Indeed the biggest amongst the major sins is to attack a Muslim's honour unjustly.

(Abu Dāwūd)

﴿294﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اخْتَكَّرَ حُمْرَةً يُرِيدُ أَنْ يُغْلِيَ بِهَا عَلَى الْمُسْلِمِينَ فَهُوَ خَاطِئٌ.

رواه أحمد وفيه: أبو معشر وهو ضعيف وقد وثق، مجمع الزوائد ١٨١/٤

294. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: Whosoever hoards grain to raise its price for Muslims is a sinner.

(Musnad Ahmad, Majma-'uz-Zawā'id)

﴿295﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اخْتَكَّرَ عَلَى الْمُسْلِمِينَ طَعَامًا ضَرَبَهُ اللَّهُ بِالْجُدَامِ وَالْإِفْلَاسِ.

رواه ابن ماجه، باب الحكرة والجلب، رقم: ٢١٥٥

295. 'Umar ibn al-Khattāb ؓ narrates: I heard Rasūlullāh ﷺ saying: If anyone hoards food from Muslims, Allāh will smite him with leprosy and stringency.

(Ibne-Majah)

Note: The hoarder is one who at the time of people's need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Mazāhir Haque)

﴿296﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَعَاضَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ.

رواه مسلم، باب تحريم الخطبة على خطبة أخيه رقم: ٣٤٦٤

296. 'Uqbah ibne-Amir رضي الله عنه narrates that Rasúlullāh ﷺ said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawī)

Muslim Scholars must be consulted to learn the Masāil (Islām's way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islām. (Fath-'ul-Mulhim)

﴿297﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا.

(الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح رقم: ٢٨٠

297. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: He who raises a weapon at us, is not from us. (Muslim)

﴿298﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلَاحِ فَإِنَّهُ لَا يَذَرِي لَعْلَ الشَّيْطَانِ يَنْزِعَ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ.

رواه البخارى، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: ٧٠٧٢

298. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the *Shaitān* may interrupt causing its misuse with one's hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhārī)

﴿299﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ أَبُو الْقَاسِمِ عليه السلام: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ.

رواه مسلم، باب النهي عن الإشارة بالسلاح الى مسلم، رقم: ٦٦٦٦

299. Abu Hurairah رضي الله عنه narrates that Abul Qāsim عليه السلام said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Mazāhir Haque)

﴿300﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلی الله علیه و آله مَرَّ عَلَى صُبْرَةٍ طَعَامٍ، فَأَذْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي.

رواه مسلم، باب قول النبي صلی الله علیه و آله من غشنا فليس منا، رقم: ٢٨٤

300. Abu Hurairah رضي الله عنه narrates that Rasūlullāh صلی الله علیه و آله passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this? The man replied: O Rasūlullāh! It is due to rain. Rasūlullāh صلی الله علیه و آله said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

﴿301﴾ عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلی الله علیه و آله: مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ، أَرَاهُ قَالَ: بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يُخْرَجَ مِمَّا قَالَ.

رواه ابو داود، باب الرجل يذب عن عرض اخيه، رقم: ٤٨٨٣

301. Mu'ādh ibne-Anas Juhani رضي الله عنه narrates that Nabí صلی الله علیه و آله said: If anyone guards a believer's honour from a hypocrite, then Allāh

will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allāh will restrain him on the bridge over Hell until he is cleansed from what he said.

(Abu Dāwūd)

﴿302﴾ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَبَّ عَنْ عَرَضِ أَخِيهِ بِالْغَيْبَةِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ.

رواه أحمد والطبرانی واسناد أحمد حسن، مجمع الزوائد ١٧٩/٨

302. Asmā binte-Yazid Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: If anyone defends his brother's honour in his absence, then it is Allāh's responsibility to set him free from the Fire.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

﴿303﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ الْمُسْلِمِ كَانَ حَقًّا عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يَرُدَّهُ عَنْ نَارِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ. رواه أحمد ٤٤٩/٦

303. Abu Dardā' رضي الله عنه narrates that Nabí ﷺ said: He who safeguards the honour of his Muslim brother, then Allāh ﷻ will save him from the Hell-Fire on the Day of Resurrection.

(Musnad Ahmad)

﴿304﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ، فَقَدْ ضَادَّ اللَّهَ، وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخِطِ اللَّهِ حَتَّى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَذْعَةَ النَّجَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ. رواه أبو داود، باب في الرجل يعين على خصومة..... رقم: ٣٥٩٧

304. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: If anyone's intercession becomes an obstacle to one of the punishments prescribed by Allah he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwūd)

﴿305﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى ههنا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ: بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ.

رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤١

305. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allāh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest. he said this thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allāh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look down upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allāh. (Ma'āriful Hadīth)

﴿306﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ.

رواه ابو داود، باب في الحسد، رقم: ٤٩٠٣

306. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dāwūd)

﴿307﴾ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِأَمْرِيءٍ

أَنْ يَأْخُذَ عَصَا أَخِيهِ بِغَيْرِ طِبِّ نَفْسٍ مِنْهُ. رواه ابن حبان، قال المحقق: اسناده صحيح ٣١٦/١٣

307. Abu Humaid Sā'idī رضي الله عنه narrates that Nabí ﷺ said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (Ibne-Hibbān)

﴿308﴾ عَنْ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ

أَخِيهِ لَاعِبًا وَلَا جَادًّا. (الحديث) رواه ابو داؤد، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٣

308. Yazíd رضي الله عنه narrates that Nabí ﷺ said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dāwúd)

﴿309﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ

أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ ﷺ فَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلِ مَعَهُ فَأَخَذَهُ فَفَزِعَ، فَقَالَ النَّبِيُّ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا.

رواه ابو داؤد، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٤

309. 'Abdur Rahmān ibne-Abu Laila Rahimahullāh narrates that Sahābah of Muhammad ﷺ told a incident: Once during a journey with Nabí ﷺ; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabí ﷺ said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwúd)

﴿310﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ

اللَّهِ مِنْ زَوَالِ الدُّنْيَا. رواه النسائي، باب تعظيم الدم، رقم: ٣٩٩٥

310. Abu Buraidah رضي الله عنه narrates that Rasūlullāh ﷺ said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasāī)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single *Mu'min* is an even greater tragedy in the Court of Allāh.

﴿311﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَا كَبَّهُمُ اللَّهُ فِي النَّارِ.

رواه الترمذی، وقال: هذا حديث غريب، باب الحكم في الدماء، رقم: ۱۳۹۸

311. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallāhu 'anhuma narrate that Rasūlullāh ﷺ said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhi)

﴿312﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا.

رواه ابو داؤد، باب في تعظيم قتل المؤمن، رقم: ۴۲۷۰

312. Abu Dardā' narrates: I heard Rasūlullāh ﷺ saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a *Mu'min* (believer) deliberately. (Abu Dāwūd)

﴿313﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. رواه ابو داؤد، باب في تعظيم قتل المؤمن، رقم:

۴۲۷۰ سنن ابی داؤد، طبع دار الباز، مكة المكرمة

313. 'Ubādah ibne-Sāmit narrates that Rasūlullāh ﷺ said: He who kills a believer and rejoices at it, Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwūd)

﴿314﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَاجَعَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ قَالَ: فَقُلْتُ أَوْ قِيلَ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ، فَمَا بِالْمَقْتُولِ؟ قَالَ: إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ.

رواه مسلم، باب اذا تواجعه المسلمان بسيفيهما، رقم: ۷۲۵۲

314. Abu Bakrah narrates: I heard Rasūlullāh ﷺ saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasūlullāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

﴿315﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْكِبَائِرِ قَالَ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ.

رواه البخارى، باب ما قيل فى شهادة الزور، رقم: ٢٦٥٣

315. Anas رضي الله عنه narrates that Nabí ﷺ was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony.

(Bukhārī)

﴿316﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَآكُلُ الرِّبَا، وَآكُلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

رواه البخارى، باب قول الله تعالى: ان الذين ياكلون اموال اليتامى.....، رقم: ٢٧٦٦

316. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Avoid seven disastrous things. It was asked: O Rasúlullāh! What are they? He replied: Associating a partner with Allah, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan, fleeing from the battle field, and accusing innocent chaste believing women of fornication.

(Bukhārī)

﴿317﴾ عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ، فَيَرْحَمَهُ اللَّهُ وَيَتْلِكَ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب لا تظهر الشماتة لأخيك، رقم: ٢٥٠٦

317. Wāthilah ibn al-Asqa' رضي الله عنه narrates that Rasúlullāh ﷺ said: Do not rejoice at your brother's misfortune; lest Allāh may show Mercy on him and afflict you.

(Tirmidhī)

﴿318﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَغْمَلَهُ، قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ.

رواه الترمذى وقال: حديث حسن غريب، باب فى وعيد من عيّر أخاه بدين، رقم: ٢٥٠٥

318. Mu 'ādh ibn Jabal رضي الله عنه narrates that Rasúlullāh ﷺ said: He

who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhī)

﴿319﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدَهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ.

رواه مسلم، باب بيان حال إيمان، رقم: ٢١٦

319. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Anyone who calls his Muslim brother: O infidel! Then surely in fidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

﴿320﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ: عَدُوُّ اللَّهِ! وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ.

(وهو جزء من الحديث) رواه مسلم، باب بيان حال إيمان، رقم: ٢١٧

320. Abu Dhar رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who calls someone an infidel or enemy of Allāh, but that person is not guilty, then these words return to the one who blamed.

(Muslim)

﴿321﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ! فَهُوَ كَقَتْلِهِ.

رواه البزار و رجاله ثقات، مجمع الزوائد ١٤٣/٨.

321. 'Imrān ibne-Husain رضي الله عنه narrates that Rasūlullāh ﷺ said: When a man calls his brother: O infidel! It is as if, he has killed him.

(Bazzār, Majma-'uz-Zawāid)

﴿322﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَّانًا.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في اللعن والطعن، رقم: ٢٠١٩.

322. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Nabī ﷺ said: It is not befitting for a believer to curse others. (Tirmidhī)

﴿323﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ، يَوْمَ الْقِيَامَةِ.

رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٠.

323. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: The invokers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

﴿324﴾ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ.

(وهو جزء من الحديث) رواه مسلم، باب بيان غلظ تحريم قتل الانسان نفسه، رقم: ٣٠٣

324. Thābit ibne-Dahhāk رضي الله عنه narrates that Nabī ﷺ said: Cursing a believer is like killing him. (Muslim)

﴿325﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: خِيَارُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللَّهُ، وَشَرَّارُ عِبَادِ اللَّهِ الْمَشَاءُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعَنَتَ.

رواه احمد وفيه: شهر بن حوشب و بقية رجاله رجال الصحيح مجمع الزوائد ١٧٦/٨

325. 'Abdur Rahmān ibne-Ghanam رضي الله عنه narrates that Nabī ﷺ said: The best slaves of Allāh are those who, when seen, remind one of Allāh; and the worst slaves O Allāh are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿326﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ.

(الحديث) رواه البخاري، باب الغيبة.....، رقم: ٦٠٥٢

326. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhārī)

﴿327﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا عَرَجَ بَنِي مَرْزُتٍ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جَبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ.

رواه ابو داود، باب في الغيبة، رقم: ٤٨٧٨

327. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrāil! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dāwūd)

﴿328﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَارْتَفَعَتْ رِيحٌ مُنْتِنَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَدْرُونَ مَا هَذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ الْمُؤْمِنِينَ.

رواه احمد ورجاله ثقات، مجمع الزوائد ٨/١٧٢

328. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that we were with Nabí ﷺ, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Ahmad, Majma-'uz-Zawāid)

﴿329﴾ عَنْ أَبِي سَعْدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا؟ قَالَ: إِنَّ الرَّجُلَ لَيَزْنِي فَيَتُوبُ اللَّهُ عَلَيْهِ وَإِنْ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَهَا لَهُ صَاحِبُهُ.

رواه البيهقي في شعب الايمان ٣٠٦/٥

329. Abu Sa'd and Jābir ibne-'Abdullāh Radiyallāhu 'anhum narrate that Rasúlullāh ﷺ said: Backbiting is worse than fornication. The Sahābah asked: O Rasúlullāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqī)

﴿330﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا. تَعْنِي قَصِيرَةً. فَقَالَ: لَقَدْ قُلْتَ كَلِمَةً لَوْ مُرِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: مَا أَحْبَبُّ إِلَيَّ حَكَيْتُ إِنْسَانًا وَإِنْ لِي كَذَا وَكَذَا.

رواه ابوداؤد، باب في الغيبة، رقم: ٤٨٧٥

330. A'ishah Radiyallāhu 'anha narrates: I said to Nabí ﷺ: It is enough for you that Safiyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its

bitterness would prevail the saltiness of the sea. 'Á'ishah Radiyallāhu 'anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwūd)

﴿331﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتَذَرُونَ مَا الْغِيَّةُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ.

رواه مسلم، باب تحريم الغيبة، رقم: ٦٥٩٣

331. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Do you know what is backbiting? Sahābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

﴿332﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ ذَكَرَ أَمْرًا بِشَيْءٍ لَيْسَ فِيهِ لِيَعْيِيَّةٌ بِهِ حَبَسَهُ اللَّهُ فِي نَارِ جَهَنَّمَ حَتَّى يَأْتِيَ بِنَفَادٍ مَا قَالَ فِيهِ.

رواه الطبراني في الكبير ورجالہ ثقات، مجمع الزوائد ٣٦٣/٤

332. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell-fire till he proves what he said. (Tabaranī, Majma-'uz-Zawā'id)

﴿333﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ أَنْسَابُكُمْ هَذِهِ لَيْسَتْ بِسَبَابٍ عَلَى أَحَدٍ، وَإِنَّمَا أَنْتُمْ وَلَدُ آدَمَ طِفُّ الصَّاعِ لَمْ تَمْلُؤْهُ لَيْسَ لِأَحَدٍ فَضْلٌ إِلَّا بِالْذِّنِّ، أَوْ عَمَلٍ صَالِحٍ حَسَبُ الرَّجُلِ أَنْ يَكُونَ فَاحِشًا بِذِيٍّ بِخِيَلًا جَبَانًا.

رواه احمد ١٤٥/٤

333. 'Uqbah ibne- 'Amir رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Adam; your example is like Sā'(a measure of volume), which you have not filled (that is none of you is perfect and each of you has some

defect or the other). None has superiority over another, except in *Deen* and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Ahmad)

﴿334﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: بِئْسَ ابْنُ الْعَشِيرَةِ، أَوْ بِئْسَ رَجُلٌ الْعَشِيرَةِ، ثُمَّ قَالَ: انْذِنُوا لَهُ، فَلَمَّا دَخَلَ الْآنَ لَهُ الْقَوْلُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ، قَالَ: إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَّعَهُ. أَوْ تَرَكَهُ. النَّاسُ لَا يَتَقَاءُ فُحْشِهِ.

رواه ابوداؤد، باب في حسن العشرة، رقم: ٤٧٩١

334. 'A'isha Radiyallāhu 'anha narrates that a man sought permission to see Nabí ﷺ. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasúlullāh ﷺ talked to him politely. 'A'isha Radiyallāhu 'anha asked: O Rasúlullāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh. On the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness.

(Abu Dawūd)

Note: Rasúlullāh ﷺ said these words to record the truth so as. To save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Mazāhir Haque)

﴿335﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ غَرٌّ كَرِيمٌ، وَالْفَاجِرُ خَبٌّ لَيْثِمٌ.

رواه ابوداؤد، باب في حسن العشرة، رقم: ٤٧٩٠

335. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: The *Mu'min* is straightforward and generous; the *Fājir* (sinner) is deceitful and mean. (Abu Dawūd)

Note: This *Hadīth* means that a *Mu'min* by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people, because his

temperamental goodness is against this. As opposed to this a *Fājir* is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony.

(Tarjumānus-Sunnah)

﴿336﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

رواه الطبرانی في الأوسط وهو حديث حسن فيض القدير ١٩/٦

336. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh.

(Tabarānī, Faidul-Qadīr)

﴿337﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَيَّ اللَّهُ إِلَّا لَدَى الْخَصِمِ.

رواه مسلم، باب في اللد الخصم، رقم: ٦٧٨٠

337. 'A'isha Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: The man who is most hateful to Allāh is the one who quarrels and argues the most.

(Muslim)

﴿338﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكْرَبَهُ.

رواه الترمذی وقال: هذا حديث غريب، باب ماجاء في الخيانة والغش، رقم: ١٩٤١

338. Abu Bakr Siddīq رضي الله عنه narrates that Rasūlullāh ﷺ said: Accursed is he who harms a *Mu'min*, or acts deceitfully towards him.

(Tirmidhī)

﴿339﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَى أَنَاسٍ جُلُوسٍ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوا، فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ، بَلَى يَا رَسُولَ اللَّهِ! أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.

رواه الترمذی وقال: هذا حديث حسن

صحيح، باب حديث خيركم من يرجى خيره.....، رقم: ٢٢٦٣

339. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasūlullāh ﷺ asked this thrice. A man then

said: Do inform us, O Rasúlullāh! Distinguish for us between the best of us and the worst of us. Rasúlullāh ﷺ said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhi)

﴿340﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّغْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ.

رواه مسلم، باب اطلاق اسم الكفر على الطعن، رقم: ٢٢٧

340. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

﴿341﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا تُمَارِ أَخَاكَ وَلَا تُمَارِخُهُ وَلَا تَعِدُهُ مَوْعِدًا فَتُخْلِفَهُ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في المراءىء، رقم: ١٩٩٥

341. Abdullāh ibne-'Abbās Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhi)

﴿342﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا

حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّمِنَ خَانَ. رواه مسلم، باب خصال المنافق، رقم: ٢١١

342. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)

﴿343﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ.

رواه البخارى، باب ما يكره من التعمية، رقم: ٦٠٥٦

343. Hudhaifah ؓ narrates: I heard Rasúlullāh ﷺ saying: A tell-tale will not enter Paradise. (Bukhārī)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No

one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma'āriful Hadīth)

﴿344﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: عُذِلْتُ شَهَادَةُ الزُّورِ بِالْإِشْرَاقِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: "فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ"

[الحج: ٣٠-٣١] - رواه ابو داؤد، باب في شهادة الزور، رقم: ٣٥٩٩

344. Khuraim ibne-Fātik رضي الله عنه narrates that Rasūlullāh ﷺ offered *Salātul-Fajr*, after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur'ān: "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him." (Al-Hajj:30-31) (Abu Dāwūd)

Note: False witness is a grievous sin, like *shirk* (polytheism) or idolatry, so believers must refrain from this, as they refrain from *shirk* and idolatry. (Ma'āriful Hadīth)

﴿345﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ وَإِنْ قَصِيبٌ مِنْ أَرَاكِ.

رواه مسلم، باب وعيد من اقتطع حق مسلم،، رقم: ٣٥٣

345. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone acquired what rightly belongs to another Muslim, by his (false) oath Allah has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing. O Rasūlullāh! He replied: Even if it is a branch of the Arak tree.

(Muslim)

﴿346﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خَسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ.

رواه البخاري، باب، اثم من ظلم شيئا من الارض، رقم: ٢٤٥٤

346. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: 'Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārī)

﴿347﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا. (وهو جزء من الحديث)۔ رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء فی النهی عن نكاح الشغار، رقم: ۱۱۲۳

347. 'Imrān ibne-Husain Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whosoever plunders is not from us. (Tirmidhi)

﴿348﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ، قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ، قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْبِلُ إِزَارَهُ وَالْمَنَانُ وَالْمُتَفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ۔

رواه مسلم، باب بيان غلظ تحريم اسبال الازار..... رقم: ۲۹۳

348. Abu Dhar ؓ narrates that Nabí ﷺ said: Three men to whom Allah would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasúlullāh ﷺ repeated this thrice. Abu Dhar ؓ said: They are unsuccessful and losers. Who are they O Rasúlullāh!? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

﴿349﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ضَرَبَ مَمْلُوكَهُ ظُلْمًا أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ۔ رواه الطبرانی ورجاله ثقات، مجمع الزوائد ۴/ ۴۳۶

349. 'Ammār ibne-Yāsir Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection.

(Tabarāni, Majma-'uz-Zawāid)

Note: Beating of employees is also included in this warning.

RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR'AN

قَالَ اللَّهُ تَعَالَى : ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [آل عمران: ١٠٣]

Allāh ﷻ says: And hold fast, all of you together, to the Rope (*Deen*) of Allāh, and be not divided among yourselves.

(Aal- 'Imrān:103)

AHADITH

﴿350﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

رواه الترمذى وقال: هذا حديث صحيح، باب فى فضل صلاح ذات البين، رقم: ٢٥٠٩

350. Abu Dardā' رضي الله عنه narrates that Rasūlullāh ﷺ said: Shall I not inform you of something more excellent in degree than fasting, *Sadaqah* and Salāh? The Sahabah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhi)

﴿351﴾ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ

يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ. رواه ابوداؤد، باب فى اصلاح ذات البين، رقم: ٤٩٢٠

351. Humaid ibne-'Abdur Rahmān narrates from his mother Radiyallāhu anha that Nabí ﷺ said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)

﴿352﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: وَالَّذِي نَفْسِي بِيَدِهِ مَا تَوَادَّ اثْنَانِ فَيُفَرِّقُ بَيْنَهُمَا إِلَّا بِذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا. (وهو طرف من الحديث)

رواه احمد واسناده حسن، مجمع الزوائد ٣٣٦/٨

352. 'Abdulāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two muslims loving each other except that one of them committed a sin.

(Musnad Ahmad, Majma-'uz-Zawāid)

﴿353﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُغْرِضُ هَذَا وَيُغْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.

رواه مسلم، باب تحريم الهجر فوق ثلاثة ايام، رقم: ٦٥٣٢

353. Abu Ayyúb Al-Ansārī رضي الله عنه narrates that indeed Rasúlullāh ﷺ said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers *Salām*. (Muslim)

﴿354﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ.

رواه ابو داود، باب في هجرة الرجل اخاه، رقم: ٤٩١٤

354. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abu Dawūd)

﴿355﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ

اشْتَرَكَا فِي الْآخِرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ. زَادَ أَحْمَدُ: وَخَرَجَ الْمُسْلِمُ مِنَ
الْهَجْرَةِ.

رواه ابو داؤد، باب في هجرة الرجل اخاه، رقم: ٤٩١٢

355. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: It is not allowed for a *Mu'min* to keep apart from a *Mu'min*, for more than three days. If three days pass he should meet his brother and offer him *Salām*; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the *Salām* is absolved of the sin of keeping apart. (Abu Dāwūd)

﴿356﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ
مُسْلِمًا فَوْقَ ثَلَاثَةٍ، فَإِذَا لَقِيَهِ سَلَّمَ عَلَيْهِ ثَلَاثَ مَرَارٍ كُلُّ ذَلِكَ لَا يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ.

رواه ابو داؤد باب في هجرة الرجل اخاه، رقم: ٤٩١٣

356. 'A'ishah Radiyallāhu 'anha narrates that Rasúlullāh ﷺ said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him *Salām* thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwūd)

﴿357﴾ عَنْ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ
لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، وَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا كَانَا عَلَى صِرَامِهِمَا،
وَإِنْ أَوَّلُهُمَا فَيَتَنَا يَكُونُ سَبْقُهُ بِالْفَقْدِ كَفَّارَةً لَهُ، وَإِنْ سَلَّمَ عَلَيْهِ فَلَمْ يَقْبَلْ سَلَامَهُ، رَدَّتْ
عَلَيْهِ الْمَلَائِكَةُ، وَرَدَّ عَلَى الْآخِرِ الشَّيْطَانُ، وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ
وَلَمْ يَجْتَمِعَا فِي الْجَنَّةِ. رواه ابن حبان، قال المحقق: اسناده صحيح على شرط الشيخين ٤٨٠/١٢

357. Hishām ibne-'Amir رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain deviated from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers *Salām*, and the other does not reply then the angels reply to his *Salām* while Shaitān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibne-Hibbān)

﴿358﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَهُوَ فِي النَّارِ إِلَّا أَنْ يَتَدَارَكَهُ اللَّهُ بِرَحْمَتِهِ.

رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٣١/٨

358. Fadālah ibne-'Ubaid رضي الله عنه narrates that Rasūlullāh ﷺ said: Whoever severs relationship from his Muslim brother for more than three days, will enter Hell, except that Allah helps him by His mercy. (Tabarāni, Majma-'uz-Zawāid)

﴿359﴾ عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفْكِ دَمِهِ.

رواه ابو داود، باب في هجرة الرجل اخاه، رقم: ٤٩١٥

359. Abu Khirāsh Sulamī رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Whoever stays apart from his brother for a year is as if he has shed his blood; (Abu Dāwūd)

﴿360﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّخْرِيشِ بَيْنَهُمْ.

رواه مسلم، باب تحريش الشيطان، رقم: ٧١٠٣

360. Jābir رضي الله عنه narrates: I heard Nabī ﷺ saying: 'Indeed the *Shaitān* has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

﴿361﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمٍ خَمِيسٍ وَإِثْنَيْنِ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ أَمْرِيٍّ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا أَمْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا، ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا.

رواه مسلم، باب النهي عن الشحناء، رقم: ٦٥٤٦

361. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh ﷻ forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them. Until they reconcile! Hold both of them, until they reconcile. (Muslim)

﴿362﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَطَّلِعُ اللَّهُ إِلَى جَمِيعِ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاجِرٍ.

رواه الطبرانی فی الكبير والاولى ورجالهما ثقات، مجمع الزوائد ١٢٦/٨

362. Mu'ādh ibne-Jabal رضی اللہ عنہ narrates that Nabí ﷺ said: Allāh looks closely to His entire creation on the fifteenth night of the month of Sha'bān, and forgives all His creation, except a polytheist and one who bears enmity. (Tabarānī, Majma- 'uz-Zawāid)

﴿363﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْسِ، فَمَنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ، وَمَنْ تَأْتِبُ فَيَتَأْتَبُ عَلَيْهِ، وَيُرَدُّ أَهْلُ الضَّغَائِنِ بِضَغَائِنِهِمْ حَتَّى يَتُوبُوا.

رواه الطبرانی فی الاولی ورواته ثقات، الترغیب ٤٥٨/٣

363. Jābir رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: The deeds are presented on each Monday and Thursday (before Allāh Allāh ﷻ). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Taharānī, Targhīb)

﴿364﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

رواه البخارى، باب نصر المظلوم، رقم: ٢٤٤٦

364. Abu Mūsā رضی اللہ عنہ narrates that Nabí ﷺ said: *Mu'mins* are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhārī)

﴿365﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ.

رواه ابو داود، باب فيمن خبب امرأة على زوجها، رقم: ٢١٧٥

365. Abu Hurairah رضی اللہ عنہ narrates that Rasūlullāh ﷺ said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwūd)

﴿366﴾ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: دَبَّ إِلَيْكُمْ دَاءُ الْأَمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، هِيَ الْحَالِقَةُ، لَا أَقُولُ تَخْلِقُ الشَّعْرَ وَلَكِنْ تَخْلِقُ الدِّينَ.

(الحديث) رواه الترمذی، باب فی فضل صلاح ذات البین، رقم: ۲۵۱۰

366. Zubair ibn al-'Awwām رضی اللہ عنہ narrates that Nabī ﷺ said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it "shaves"; I do not say that it shaves hair, but it shaves the *Deen*. (Tirmidhī)

﴿367﴾ عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَصَافَحُوا يَذْهَبُ الْغِلُّ تَهَادُّوا تَحَابُّوا وَتَذْهَبُ الشُّحْنَاءُ.

رواه الإمام مالك في الموطأ، ما جاء في المهاجرة ص ۷۰۶

367. 'Ata' ibn al-'Abdullāh Al-Khurasānī Rahimahullāh narrates that Rasūlullāh ﷺ said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muatta Imām Mālik)

HELPING MUSLIMS

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ط وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
[البقرة: ٢٦١]

Allāh ﷻ says: The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs). All-Knowing.
(Al-Baqarah: 261)

وَقَالَ تَعَالَى: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
[البقرة: ٢٧٤]

Allāh ﷻ says: Those who spend their wealth (in Allāh's Cause) by night and day, in secret and open, verily their reward is with their *Rabb*, and there shall be no fear to come upon them neither shall they grieve.
(Al-Baqarah: 274)

وَقَالَ تَعَالَى: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾
[آل عمران: ٩٢]

Allāh ﷻ says: By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh's cause) that which you love.
(Aal-Imrān: 92)

وَقَالَ تَعَالَى: ﴿وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۖ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا﴾
[الانسان: ٨-٩]

Allāh ﷻ says: And who give food- however great may be their own need and desire for it- to the needy, and the orphan and the captive. (Saying) we feed you, only for the sake of Allāh and we wish no reward, nor thanks from you.

(Al-Insān: 8-9)

AHĀDĪTH

﴿368﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطْعَمَ أَخَاهُ خُبْزًا حَتَّى يُشْبِعَهُ وَسَقَاهُ مَاءً حَتَّى يَرْوِيَهُ بَعْدَهُ اللَّهُ عَنِ النَّارِ سَبْعَ خَنَادِقَ، بَعْدَ مَا بَيْنَ خَنَدَقَيْنِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ١٢٩/٤

368. 'Abdullāh ibne-'Amr ibnil-'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allah keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Hākim)

﴿369﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامَ الْمُسْلِمِ السَّغْبَانَ.

رواه البيهقي في شعب الإيمان ٢١٧/٣

369. Jābīr ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqī)

﴿370﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى غُرَى، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَاءٍ، سَقَاهُ اللَّهُ عَزَّوَجَلَّ مِنَ الرَّحِيقِ الْمَخْتُومِ.

رواه ابوداؤد، باب في فضل سقى الماء، رقم: ١٦٨٢

370. Abu Sa'íd رضي الله عنه narrates that Nabí ﷺ said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allah ﷻ will give him drink from sealed pure wine. (Abu Dāwūd)

﴿371﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

رواه البخارى، باب اطعام الطعام من الاسلام، رقم: ١٢

371. 'Abdullaḥ ibne-'Amr Radiyallāhu 'anhuma narrates that a man asked Nabí ﷺ: What is the best deed in Islam? He answered: You feed people and say: Assalamu 'alaikum to those whom you know and those whom you do not know. (Bukhari)

﴿372﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُغْبِدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

رواه الترمذى وقال

هذا حديث حسن صحيح، باب ما جاء فى فضل اطعام الطعام، رقم: ١٨٥٥

372. 'Abdulāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Worship Ar-Rahmān (the Compassionate), and feed people, and spread *Salām*, you will safely enter Paradise (by means of these actions). (Timidhi)

﴿373﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالُوا: يَا نَبِيَّ اللَّهِ! مَا الْحَجُّ الْمَبْرُورُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَأَفْشَاءُ السَّلَامِ.

رواه احمد ٣٢٥١٣

373. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: The reward of *Hajj-ul-Mabrūr* (virtuous and accepted pilgrimage) is nothing except Paradise. Sahābah asked : O Nabíallāh! What is *Hajj-ul-Mabrūr*? He replied: In which food is served with generosity and *Salām* is commonly spread. (Musnad Ahmad)

﴿374﴾ عَنْ هَانِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ لَمَّا وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ!

أَيُّ شَيْءٍ يُوجِبُ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ.

رواه الحاكم وقال: هذا حديث مستقيم وليس له علة ولم يخرجاه ووافقه الذهبي ٢٣/١

374. Hānī رضي الله عنه narrates when he came to Rasūlullāh ﷺ and asked: O Rasūlullāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Hākīm)

﴿375﴾ عَنِ الْمَعْرُورِ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: إِنِّي سَأَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ! أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ أَمَرُوا فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

رواه البخاري، باب المعاصي من امر الجاهلية.....، رقم: ٣٠

375. Ma'rūr Rahimahullāh narrates: I met Abu Dhar رضي الله عنه at Rabadhah; who was wearing a cloak and, his slave was also wearing a similar one, I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabí ﷺ said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them under your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārī)

﴿376﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا سِئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

رواه مسلم، باب في سخائه ﷺ، رقم: ٦٠١٨

376. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates: Whenever Rasūlullāh ﷺ was asked for anything, he never said 'No'. (Muslim)

Note: It means that Rasūlullāh ﷺ never used the plain word 'no' before anyone who asked for something. If he had

something with him, he would give it then and there; if not, he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

﴿377﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِيَ.

رواه البخارى، باب قول الله تعالى: كلوا من طيبات ما رزقناكم رقم: ٥٣٧٣

377. Abu Mūsā Al-Ash'arī رضي الله عنه narrates that Nabí ﷺ said: Feed the hungry, visit the sick and help free the captive. (Bukhāri)

﴿378﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرَضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرَضَ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ، يَا ابْنَ آدَمَ! اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.

رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٦

378. Abu Hurairah رضي الله عنه narrates in a *Hadīth Qudsī* that Rasūlullāh ﷺ said: Indeed Allāh ﷻ will say on the Day of Resurrection: O son of Adam! I was sick and you did not visit Me; to which he will reply: O my *Rabb*! How could I visit You? You are the *Rabb* of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam! I asked you for food, but you did not feed Me; to which he will say: O my *Rabb*! How could I feed You. You are the *Rabb* of the worlds? Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Adam! I asked you to give Me water, but you did not

give Me water to drink; to which he will reply: O my *Rabb*! How could I give You the water to drink, You are the *Rabb* of the worlds? Allāh will say: My such slave asked you for water, but you did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (Muslim)

﴿379﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلَّى حَرُّهُ وَدُخَانُهُ، فَلْيَقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوعًا قَلِيلًا، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

رواه مسلم، باب اطعام المملوك مما ياكل.....، رقم: ٤٣١٧

379. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When anyone's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

﴿380﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ. رواه الترمذی وقال:

هذا حديث حسن غريب، باب ماجاء فى ثواب من كسا مسلما، رقم: ٢٤٨٤

380. Ibne-'Abbās Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allāh, so long as a shred of the cloth remains on him. (Tirmidhi)

﴿381﴾ عَنْ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُنَاوَلَةُ الْمِسْكِينِ تَقِي مِيتَةَ السُّوءِ. رواه الطبرانی فى الكبير والبيهقى فى شعب الايمان والضياء وهو حديث

صحيح، الجامع الصغير ٦٥٧/٢

381. Hārithah ibne-Nu'mān رضي الله عنه narrates that Rasūlullāh ﷺ said: To give charity to a poor person with one's own hands saves one from a bad death. (Tabarānī, Baihaqi, Diyā', Jāmi- 'us-Saghīr)

﴿382﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْخَازِنَ الْمُسْلِمَ الْآمِنَ

الَّذِي يُنْفِذُ. وَرُبَّمَا قَالَ يُعْطَى. مَا أَمَرَهُ، فَيُعْطِيهِ كَامِلًا مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ.

رواه مسلم، باب اجر الخازن الامين رقم: ٢٣٦٣

382. Abu Mūsā رضي الله عنه narrates that Nabí ﷺ said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of *Sadaqah* (charity) as received by his owner. (Muslim)

﴿383﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سَرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَرْزُؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ.

رواه مسلم، باب فضل الغرس والزرع، رقم: ٢٩٦٨

383. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Any Muslim who plants a tree, then whatever is eaten from it, is *Sadaqah* for him; what is stolen from it is *Sadaqah* for him; what beasts eat is *Sadaqah* for him; what birds eat is *Sadaqah* for him; whosoever takes anything from the tree (fruits etc) is *Sadaqah* (for the planter). (Muslim)

﴿384﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَخْبَى أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ.

(الحديث) رواه ابن حبان، قال المحقق: اسناده على شرط مسلم ٦١٥/١١

384. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: He who cultivates a barren land, has a reward thereby. (Ibne-Hbbān)

﴿385﴾ عَنِ الْقَاسِمِ رَحِمَهُ اللَّهُ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا بِدِمَشْقَ فَقَالَ لَهُ: أَتَفْعَلُ هَذَا وَأَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: لَا تَعْجَلْ عَلَيَّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ آدَمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ إِلَّا كَانَ لَهُ صَدَقَةٌ.

رواه احمد ٤٤٤/٦

385. Qāsim Rahimahullāh 'narrates that a man passed by Abu Dardā' رضي الله عنه when he was planting a tree in Damascus and said to Abu Dardā' رضي الله عنه: Are you doing this work, though you are a Sahābi of Rasūlullāh ﷺ? He said: Do not hasten to blame me; I heard

Rasūlullāh ﷺ saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ﷻ, eats from it, it becomes a *Sadaqah* for him. (Musnad Ahmad)

﴿386﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ مِنْ الْآجْرِ قَدْرَ مَا يَخْرُجُ مِنْ ثَمَرِ ذَلِكَ الْغَرْاسِ.

رواه احمد ٤١٥٠٥

386. Abu Ayyúb Al-Ansārī رضي الله عنه narrates that Rasūlullāh ﷺ said: Any man who plants a tree Allāh ﷻ rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Ahmad)

﴿387﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا.

رواه البخارى، باب المكافاة فى الهبة، رقم: ٢٥٨٥

387. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ would accept a present and give something in return for it. (Bukhārī)

﴿388﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُشِثْ بِهِ، فَمَنْ أَتَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ.

رواه ابو داود، باب فى شكر المعروف، رقم: ٤٨١٣

388. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwūd)

﴿389﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبٍ عَبْدٍ أَبَدًا. (وهو جزء من الحديث) رواه النسائى، باب فضل من عمل فى

سبيل الله..... رقم: ٣١١٢

389. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Miserliness and *Imān* (belief) can never be together in the heart of a slave of Allāh. (Nasāī)

﴿390﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء فى البخل، رقم: ۱۹۶۳

390. Abu Bakr Siddíque رضي الله عنه narrates that Nabí ﷺ said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhí)

BLANK PAGE

IKHLÁS

SINCERITY OF INTENTION

*Fulfilling the commandments of Allāh Ta'ālā Only to
please Him*

SINCERITY OF INTENTION

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿بَلَىٰ قَدْ أَتَىٰكَ مِنَ الْإِسْلَامِ وَجْهُهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
[البقرة: ١١٢]

Allāh ﷻ says: Yes! whoever surrenders himself to Allah (i.e. follows Allah's religion of Islam) and performs good deeds with sincerity, his reward is with his *Rabb*. On such shall be no fear and nor shall they grieve. (Al-Baqarah:112)

وَقَالَ تَعَالَى: ﴿وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾
[البقرة: ٢٧٢]

Allāh ﷻ says: And only spend to please Allāh.
(Al-Baqarah: 272)

وَقَالَ تَعَالَى: ﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ﴾
[ال عمران: ١٤٥]

Allāh ﷻ says: Whosoever desires the reward (for his good

deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful. (Aal-Imrān:145)

وَقَالَ تَعَالَى: ﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ﴾

[الشعراء: ١٤٥]

Allāh ﷻ mentions the address of Salih عليه السلام to his people: No reward do I ask of you [for my *Tablīgh* (invitation)]. My reward is only with the Sustainer of the worlds.

(Ash-Shu'arā: 145)

وَقَالَ تَعَالَى: ﴿وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾

[الروم: ٣٩]

Allāh ﷻ says: And that which you give in *Zakāt*, only to please Allāh; these are those who increase their wealth and reward.

(Ar-Rūm: 39)

وَقَالَ تَعَالَى: ﴿وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾ [الاعراف: ٢٩]

Allāh ﷻ says: And call on Him (Allāh) with true devotion. (Al Aa'rāf:29)

وَقَالَ تَعَالَى: ﴿لَنْ يُنَالَهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يُنَالُهُ اتَّقَوِي مِنْكُمْ﴾

[الحج: ٣٧]

Allāh ﷻ says: Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.

(Al-Hajj: 37)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

رواه مسلم، باب تحريم ظلم المسلم.....، رقم: ٦٥٤٣

1. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed Allāh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allah's pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

﴿ 2 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْتُ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

رواه البخارى، باب النية فى الايمان، رقم: ٦٦٨٩

2. 'Umar ibn al Khattāb رضي الله عنه narrated: I heard Rasúlullāh ﷺ saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allah and His Messenger, so his migration will be considered for Allah and His Messenger. He whose migration was towards the world or to be married to some woman, his migration will be considered to be for what he migrated for. (Bukhārī)

﴿ 3 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ.

رواه ابن ماجه، باب النية، رقم: ٤٢٢٩

3. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mājah)

﴿ 4 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَغْزَوُ جَيْشُ الْكَعْبَةِ،

فَإِذَا كَانُوا بَيْنَدَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَتَوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُعْتَوْنَ عَلَى نِيَّاتِهِمْ.

رواه البخارى، باب ما ذكر فى الاسواق، رقم: ٢١١٨

4. 'A'ishah Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: An army will invade the Ka'bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasūlullāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhārī)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقِهِ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ؟ قَالَ: حَبَسَهُمُ الْعُذْرُ.

رواه ابوداؤد، باب الرخصة فى القعود من العذر، رقم: ٢٥٠٨

5. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: You have indeed left behind in Madīnah people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The Sahabah asked: O Rasūlullāh! How can they be with us when they are in Madīnah? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwūd)

﴿ 6 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوَى عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُمْ بِهَا وَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.

رواه البخارى، باب من هم بحسنة او بسيئة، رقم: ٦٤٩١

6. Ibne- 'Abbas Radiyallāhu 'anhuma narrates from among

those sayings which Rasúlullāh ﷺ, has related from his *Rabb* ﷻ: Allāh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allāh enters for him in His record as a complete good deed; and if he intends to do a good deed and does it, Allāh enters for him in His record as ten to seven hundred and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Allāh), Allāh enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allāh records it for him as one bad deed.

(Bukhārī)

﴿ 7 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لَا تَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ، لَا تَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تَصَدَّقَ عَلَى غَنِيِّ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ، فَاتَى فَقِيلَ لَهُ: أَمَا صَدَقْتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زَنَاهَا، وَأَمَا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَغْتَبِرَ، فَيُنْفِقَ مِمَّا آعَظَاهُ اللَّهُ.

رواه البخارى، باب إذا تصدق على غنى.....، رقم: ١٤٢١

7. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: A man said indeed I will give *Sadaqah* (quietly)! He came out with his *Sadaqah* and placed it in the hands of a thief. In the morning people began to talk and say: *Sadaqah* was given to a thief. The man said: O Allāh! All praise is for You, I will indeed give *Sadaqah*. And he came out with *Sadaqah* and placed it in the hands of an adulteress. In the morning people began to talk and say *Sadaqah* was given to an adulteress last night. The man said: O Allāh! All praise is for You, in giving *Sadaqah* to an adulteress. I will surely give *Sadaqah*. He came out with *Sadaqah* and placed it in the hands of a rich man. In the morning people began to talk and say: *Sadaqah* was given to a rich man. The man said: O Allāh! All praise is for You in giving *Sadaqah* to a thief, an adulteress and a rich man. He then had a

dream in which he was told that his *Sadaqah* which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allāh had given him. (Bukhari)

Note: Because of this man's sincerity Allāh accepted all three of this man's *Sadaqāh*.

﴿ 8 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: انْطَلَقَ ثَلَاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوُوا الْمَيْتَ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَتْ عَلَيْهَا الْغَارُ، فَقَالُوا: إِنَّهُ لَا يُنَجِّيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ! كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا فَتَأَيَّ بَنِي فِي طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أُرْخْ عَلَيْهِمَا حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ فَاسْتَيْقَظَا فَشَرَبَا غُبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اللَّهُمَّ! كَانَتْ لِي بِنْتُ عَمٍّ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَاْمْتَنَعَتْ مِنِّي حَتَّى آلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ فَجَاءَ ثَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلْتُ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أَجِلُ لَكَ أَنْ تَقْضِيَ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ فَتَرَكْتُ الذَّهَبَ الَّذِي أُعْطِيتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّالِثُ: اللَّهُمَّ! إِنِّي اسْتَأْجَرْتُ أَجْرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ فَجَاءَ نِيَّ بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ! أَدِ إِلَى أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ فَقَالَ: يَا عَبْدَ اللَّهِ! لَا تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لَا اسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَأْفَقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ! فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ.

8. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Three people (of an *Ummah*) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very -aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening's share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out. Nabí ﷺ then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dīnārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage); I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dīnārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabí ﷺ then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He

came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)

﴿ 9 ﴾ عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ. أَوْ كَلِمَةٍ نَحْوَهَا. وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي رَبَّهُ فِيهِ وَيَصِلُ بِهِ رَحِمَهُ وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ، يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي رَبَّهُ وَلَا يَصِلُ فِيهِ رَحِمَهُ، وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء مثل الدنيا مثل أربعة نفر، رقم: ۲۳۲۵

9. Abu Kabshah Al Anmarī رضی اللہ عنہ narrates: I heard Rasūlullāh ﷺ saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving *Sadaqah*. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1. The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks. 2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is

sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3. The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his *Rabb* in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4. The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other (third) person; for his intention, the burden of both will be alike. (Tirmidhi)

﴿ 10 ﴾ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنْ أَكْتُبِيَ إِلَيَّ كِتَابًا تُؤْصِنِي فِيهِ وَلَا تُكْثِرُنِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ: سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ، وَمَنْ التَّمَسَّ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ" وَالسَّلَامُ عَلَيْكَ.

رواه الترمذی، باب منه عاقبة من التمس رضا الناس.....، رقم: ۲۴۱۴

10. A man from Madīnah narrates that Mu'awiyah ؓ wrote a letter to A'ishah Radiyallāhu 'anha asking her: Write me and advise me but do not make it lengthy. So 'A'isha Radiyallāhu 'anha wrote to Mu'awiyah '. After writing *Salam* she wrote: I have indeed heard Rasūlullāh ﷺ saying: He who seeks Allah's pleasure at the cost of people's anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh's anger, Allāh will leave him to the (mercy) of people *wassalāmu'Alaik* (May Allāh's peace be upon you). (Tirmidhi)

﴿ 11 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَى بِهِ وَجْهَهُ.

رواه النسائي، باب من غزا يلتمس الاجر والذكر، رقم: ۳۱۴۲

11. Abu Umamah Al-Bahili ؓ narrates that Rasūlullāh ﷺ said: Verily, Allāh does not accept any deed, except that done sincerely

for Him and to obtain His pleasure.

(Nasa'i)

﴿ 12 ﴾ عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعِيفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ.
رواه النسائي، باب الاستنصار بالضعيف، رقم: ٣١٨٠

12. Sa'd رضي الله عنه narrates that Nabí ﷺ said: Undoubtedly Allāh helps this *Ummah* because of its weak, by their supplication, *Salāt*, and *Ikhlas*.
(Nasa'i)

﴿ 13 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ.
رواه النسائي، باب من أتى فراشه.....، رقم: ١٧٨٨

13. Abu Darda رضي الله عنه narrates that Nabí ﷺ said: He who goes to his bed with the intention to get up during the night to offer his *Salāt* but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his *Rabb* ﷻ.
(Nasa'i)

﴿ 14 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَآتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ.
رواه ابن ماجه، باب الهم بالدنيا، رقم: ٤١٠٥

14. Zaid ibne-Thabit رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: He whose objective is the world, Allah scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allāh makes all his affairs easy, and enriches his heart, and the world comes to him humiliated.
(Ibne-Mājah)

﴿ 15 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثُ خِصَالٍ لَا يَغْلُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ أَلَاةِ الْأَمْرِ، وَلُزُومُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ.
(وهو بعض الحديث) رواه ابن حبان، قال المحقق: اسناده صحيح ٢٧٠/١

15. Zaid ibne-Thabit رضي الله عنه narrates that Nabí ﷺ said: There are

three habits which keep the heart of a Muslim free from hatred, malice and deception: 1. A deed performed sincerely for the pleasure of Allāh. 2. Well wishing for the Rulers. 3. Holding fast to the *Jama'ah* of Muslims, as their supplications surround those with them.

(Ibne-Hibbān)

﴿ 16 ﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: طُوبَى لِلْمُخْلِصِينَ،
أُولَئِكَ مَصَابِيحُ الدُّجَى، تَجَلَّى عَنْهُمْ كُلُّ فِتْنَةٍ ظَلَمَاءَ.

رواه البيهقي في شعب الإيمان ٣٤٣/٥

16. Thawbān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away.

(Baihaqī)

﴿ 17 ﴾ عَنْ أَبِي فِرَاسٍ رَحِمَهُ اللَّهُ. رَجُلٌ مِنْ أَسْلَمَ. قَالَ: نَادَى رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
مَا الْإِيمَانُ؟ قَالَ: الْإِخْلَاصُ. (وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٣٤٢/٥

17. Abu Firas Rahimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasūlullāh! What is Ímān? He replied: Ikhlās (sincerity).

(Baihaqī)

﴿ 18 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَدَقَةُ السِّرِّ تُطْفِئُ
غَضَبَ الرَّبِّ. (وهو طرف من الحديث)

رواه الطبراني في الكبير واسناده حسن، مجمع الزوائد ٢٩٣/٣

18. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Giving *Sadaqah* secretly cools the anger of the *Rabb*.

(Tabarānī, Majma-uz-Zawaid)

﴿ 19 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ
الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: بَلَى عَاجِلٌ بُشِّرَ الْمُؤْمِنُ.

رواه مسلم، باب إذا اتى على الصالح..... برقم: ٦٧٢١

19. Abu Dhar رضي الله عنه narrates that it was asked of Rasūlullāh ﷺ: What do you say about that person who does a good deed and the people praise him for that? He replied: That is immediate glad tidings to the believer.

(Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tidings provided his action was done solely for the Allāh's pleasure and not for the praise of people.

﴿ 20 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ "وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ" [المؤمنون: ٦٠] قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: لَا، يَا بِنْتُ الصِّدِّيقِ! وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يَقْبَلَ مِنْهُمْ "أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ".

رواه الترمذی، باب ومن سورة المؤمنون: رقم: ۳۱۷۵

20. 'A'ishah Radiyallāhu 'anha wife of Nabí ﷺ narrates: I asked Rasūlullāh ﷺ the meaning of the verse:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ

And those who give what they have given while their hearts are fearful.

(Mu'minūn: 60)

'A'ishah Radiyallāhu 'anha asked: If these are the people who drink wine and steal. Rasūlullāh ﷺ replied: No, O daughter of Siddiq! But they are those who fast, offer *Salāt*, give *Sadaqah*, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them.

(Tirmidhi)

﴿ 21 ﴾ عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ.

رواه مسلم، باب الدنيا سجن للمؤمنين، رقم: ۷۴۳۲

21. Sad Radiyallāhu 'anhu narrates: I heard Rasūlullāh ﷺ saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا عَمِلَ عَمَلًا فِي صَخْرٍ لَا بَابَ لَهَا وَلَا كُوَّةَ، خَرَجَ عَمَلُهُ إِلَى النَّاسِ كَأَنَّا مَا كَانَ.

رواه البيهقي في شعب الإيمان ۳۵۹/۵

22. Abu Saïd Al-Khudrî ؓ narrates that Rasûlullâh ﷺ said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqî)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds, spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjumân-us-Sunnah)

﴿ 23 ﴾ عَنْ مَعْنِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَآتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ! مَا آيَاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ، يَا يَزِيدُ! وَلَكَ مَا أَخَذْتُ، يَا مَعْنُ!

رواه البخارى، باب اذا تصدق على ابنه وهولا يشعر، رقم: ١٤٢٢

23. Ma'n ibne-Yazîd Radiyallâhu 'anhuma narrates that my father, Yazîd ؓ, set aside some Dînars for charity, and gave them to a person in the masjid (so that these may be given to a needy person). I went and (being needy myself) took those Dînars and came back. My father said: I swear by Allâh! I had not meant these to be given to you. So I took my father to Rasûlullâh ﷺ and presented this matter to him. Rasûlullâh ﷺ said to my father: You have your reward as intended O Yazid! And said to me: And what you have taken is yours O Ma'n. (Bukhârî)

﴿ 24 ﴾ عَنْ طَاوُوسٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنِّي أَقِفُ الْمَوَاقِفَ أُرِيدُ وَجْهَ اللَّهِ، وَأَحِبُّ أَنْ يُرَى مَوْطِنِي، فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا حَتَّى نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

تفسير ابن كثير ١١٤/٣

24. Tāūs Rahimahullâh narrates that a man said: O Rasûlullâh! I get up to do some good deed at certain times; and I intend to please Allah and I desire that this deed may be seen. Rasûlullâh ﷺ did not reply until this verse was revealed:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

He who longs to see his *Rabb* (wishing to become His beloved) let him do righteous work, and make none share of the worship due unto his *Rabb*. (Kahf:110) (Tafsir ibne-Kathir)

Note: The form of *shirk* (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which ought to be done solely for the pleasure of Allāh. This is also hidden *shirk* which destroys a man's good deeds.

TO ACT IN PURE EARNEST TO PLEASE ALLAH TA'ALA, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AHÁDÍTH

﴿ 25 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعُونَ خُصْلَةً أَغْلَاهُنَّ مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَفْعَلُ بِخُصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصَدِيقَ مَوْعِدِهَا إِلَّا أَذْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ .
رواه البخارى، باب فضل المنيحة، رقم: ٢٦٣١

25. Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: There are forty virtuous deeds; the best of them is to lend one's goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allah's promise, Allāh will send him to Paradise. (Bukhari)

Note: Rasúlullāh ﷺ did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this *Hadíth*.

(Fath-ul-Bāri)

The objective is that a person should do every deed with the quality of *Imān* and *ehtisāb* that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

﴿ 26 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْآخِرِ بِقِيرَاتٍ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ.
رواه البخارى، باب اتباع الجنائز من الايمان، رقم: ٤٧

26. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed he will get the reward of two Qirāts, each Qirāt being equivalent to Uhud; and if anyone prays over the dead and returns before the burial he will come back with one Qirāt. (Bukhārī)

Note: A Qirāt is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qirāt. Therefore, Rasūlullāh ﷺ also used the word Qirāt but then clarified that this should not be considered a worldly Qirāt, but that its reward will be according to the Qirāt of the Hereafter which will be as great and magnificent as Mount Uhud when compared to the Qihāt of this world. (Ma'āriful Hadīth)

﴿ 27 ﴾ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: إِنَّ اللَّهَ قَالَ يَا عِيسَى إِنِّي بَاعْتُكَ مِنْ بَعْدِكَ أُمَّةٌ إِنْ أَصَابَهُمْ مَا يُحِبُّونَ حَمِدُوا اللَّهَ وَإِنْ أَصَابَهُمْ مَا يَكْرَهُونَ اخْتَسَبُوا وَصَبَرُوا وَلَا جِلْمَ وَلَا عِلْمَ فَقَالَ: يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا جِلْمَ وَلَا عِلْمَ؟ قَالَ: أُغْطِيهِمْ مِنْ جِلْمِي وَعِلْمِي.

شرط البخارى ولم يخرجاه ووافقه الذهبي ٣٤٨/١

27. Abu Darda' رضي الله عنه reports: I heard Abul Qāsim (Rasūlullāh) ﷺ narrating in a *Hadīth Qudsī* that verily Allāh has said: O 'Isā! I will

send such an *Ummah* after you, that when they receive something they like (of bounty and comfort), they will praise Allāh, and when confronted with something they dislike, they will bear this with patience, hoping for Allāh's pleasure and reward. These people will neither have *Hilm* (softness and forbearance) nor '*Ilm* (knowledge). 'Isā عليه السلام submitted: O my *Rabb*! How will they do all this when they will neither have *Hilm* nor '*Ilm*? Allāh said: I shall give them *Hilm* from My *Hilm* and '*Ilm* from My '*Ilm*.

(Mustadrak Hākim)

﴿ 28 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : يَقُولُ اللَّهُ سُبحَانَهُ : ابْنُ آدَمَ إِنْ صَبَرْتُ وَاخْتَسَبْتُ عِنْدَ الصَّدْمَةِ الْأُولَى ، لَمْ أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ .

رواه ابن ماجه، باب ما جاء فى الصبر على المصيبة، رقم: ١٥٩٧

28. Abu Umāmah رضي الله عنه narrates in a *Hādīth Qudsi*: I heard Rasūlullāh ﷺ saying that Allāh *Subhānahu* says: O Son of Adam! If (on losing something or hearing some grievous news) from the beginning you have patience, and hope for My pleasure and My reward then I will not be pleased for you with anything less than Paradise.

(Ibne-Mājah)

﴿ 29 ﴾ عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَخْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ .

رواه البخارى، باب ما جاء ان الاعمال بالنية والحسبة، رقم: ٥٥٠

29. Abu Mas'ud رضي الله عنه narrates that Rasūlullāh ﷺ said: When a person spends on his family, hoping for Allāh's pleasure and believing in reward from Allāh then this spending is *Sadaqah* for him.

(Bukharī)

﴿ 30 ﴾ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ .

رواه البخارى، باب ما جاء ان الاعمال بالنية والحسبة، رقم: ٥٦٠

30. Sa'd ibne-Abī Waqqas رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed whenever you spend to please Allāh, you will be rewarded for it; even for a morsel, which you put in your wife's mouth.

(Bukhārī)

﴿ 31 ﴾ عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولٌ إِخْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأُبَيُّ بْنُ كَعْبٍ وَمُعَاذٌ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ فَبَعَثَ إِلَيْهَا: لِلَّهِ مَا أَخَذَ، وَلِلَّهِ مَا أُعْطِيَ، كُلُّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

رواه البخارى، باب و كان امر الله قد رامقدورا، رقم: ٦٦٠٢

31. Usāmah رضي الله عنه narrates that I was present with Nabī ﷺ, when a messenger came from one of his daughters, at that time Sa'd, Ubayy ibne-Ka'b, Mu'ādh Radiyallāhu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allāh what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh.

(Bukhārī)

﴿ 32 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: لَا يَمُوتُ لِأَخْذَاكُنَّ ثَلَاثَةً مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلَّا دَخَلْتَ الْجَنَّةَ: فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوْ ثَنَانٍ؟ يَا رَسُولَ اللَّهِ! قَالَ: أَوْ اثْنَانِ. رواه مسلم، باب فضل من يموت له ولد فيحتسبه، رقم: ٦٦٩٨

32. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ told the women of the Ansār: Anyone of you whose three children die and she hopes for the pleasure of Allāh and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasūlullāh! He replied: Even if two die.

(Muslim)

﴿ 33 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيهِ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أَمَرَ بِهِ بِثَوَابٍ دُونَ الْجَنَّةِ. رواه النسائي، باب ثواب من صبر واحتسب، رقم: ١٨٨٢

33. 'Abdullāh ibne-'Amr ibnil 'As Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: When Allāh takes away the beloved from amongst the people of the earth of a believing slave and he is patient, hopes for a reward and says what he has been ordered to say (i. e. *Innā lillāhi wa innā ilaihi rāji 'ún*), then Allāh is pleased with nothing less than Paradise for him.

(Nasāī)

﴿ 34 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْجِهَادِ وَالْغَزْوِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللَّهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! عَلَى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللَّهُ عَلَى تَيْكَ الْحَالِ.

رواه أبو داود، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٥١٩

34. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I asked: O Rasūlullāh! Tell me about *Jihad* and *Ghazwah*? He replied: O Abdullāh ibne-'Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patiently and seeking His pleasure and reward from Him. If you fight for showing off and seeking to acquire lots of captured enemy assets, then Allāh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O 'Abdullāh ibne-'Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state.

(Abu Dāwūd)

CONDEMNATION OF RIYA'

*Condemnation of deeds being done with the intention of
being seen by others*

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى لَا يُرَآءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾
[النساء: ١٤٢]

Allāh ﷻ says: When they stand up to offer *Salāh* they perform it lazily and to be seen of men, and do not remember Allāh but little. (An-Nisā:142)

وَقَالَ تَعَالَى: ﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ
يُرَآءُونَ﴾
[الماعون: ٤-٦]

Allāh ﷻ says: So woe to those who pray, but are unmindful of their prayers; who make a show (of piety). (Al-Mā'un: 4-6)

Note: "are unmindful of their prayers": includes offering it Qada (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AHADITH

﴿ 35 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: بِحَسَبِ أَمْرِي مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِأَلْصَابِعٍ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ.

رواه الترمذی، باب منه حديث ان لكل شيء شرة، رقم: ۲۴۵۳

35. Anas ibne-Mālik رضي الله عنه narrates that Nabí ﷺ said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects.

(Tirmidhí)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one's inner self and *Shaitān*, then for such sincere persons fame is not dangerous.

(Mazāhir Haque)

﴿ 36 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي، فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ يَسِيرَ الرِّبَاءِ شِرْكٌ، وَإِنَّ مَنْ عَادَى اللَّهَ وَلِيًّا، فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ، إِنَّ اللَّهَ يُحِبُّ الْإِبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا حَضَرُوا لَمْ يُدْعَوْا وَلَمْ يَعْرِفُوا، قُلُوبُهُمْ مَصَابِيحُ الْهُدَى، يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءٍ مُظْلِمَةٍ.

رواه ابن ماجه، باب من ترجى له السلامة من الفتن، رقم: ۳۹۸۹

36. 'Umar ibn al-Khattāb رضي الله عنه narrates that one day he went to the *masjid* of Rasūlullāh ﷺ and found Mu'ādh ibne-Jabal sitting by the grave of Nabí ﷺ and weeping. He asked: What makes you weep? Mu'ādh replied: A thing made me cry which I heard from Rasūlullāh ﷺ. He said: Indeed even a little showing off is *Shirk* (polytheism), and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those

who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance, which pull them out from the dark storms of temptations (because of the light of their hearts, they save their *Deen*). (Ibne-Mājah)

﴿ 37 ﴾ عَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا ذُئِبَانٍ جَائِعَانِ أَرْسَلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ جِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ. رواه الترمذی وقال:

هذا حديث حسن صحيح، باب حديث: ما ذئبان جائعان أرسلاني غنم..... رقم: ۲۳۷۶

37. Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: No two hungry wolves let loose amongst sheep will cause more loss than a man's greed for wealth and self-esteem to his religion. (Tirmidhi)

﴿ 38 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُفَاخِرًا مُكَاثِرًا مُرَانِيًا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ، وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا إِسْتِغْفَافًا عَنِ الْمَسْأَلَةِ وَسَعْيًا عَلَى عِيَالِهِ وَتَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَذْرِ. رواه البيهقي في شعب الإيمان ۲/ ۲۹۸

38. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon.

(Baihaqi)

﴿ 39 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ يَخْطُبُ خُطْبَةً إِلَّا اللَّهُ عَزَّوَجَلَّ سَأَلَهُ عَنْهَا: مَا أَرَادَ بِهَا؟ قَالَ جَعَفَرُ: كَانَ مَالِكُ بْنُ دِينَارٍ إِذَا حَدَّثَ هَذَا الْحَدِيثَ بَكَى حَتَّى يَنْقَطِعَ ثُمَّ يَقُولُ: يَحْسَبُونَ أَنَّ عَيْنِي تَقْرَأُ بِكَلَامِي عَلَيْكُمْ فَأَنَا أَعْلَمُ أَنَّ اللَّهَ عَزَّوَجَلَّ سَأَلَنِي عَنْهُ يَوْمَ الْقِيَامَةِ مَا أَرَدْتُ بِهِ. رواه البيهقي في شعب الإيمان ۲/ ۲۸۷

39. Hasan Rahimahullāh narrates that Rasūlullāh ﷺ said: Any slave of Allāh, who gives a speech will be asked by Allāh ﷻ, as to

what he intended with it? Ja'far Rahimahullāh said: Whenever Mālik bin Dīnār Rahimahullāh used to narrate this *Hadīth*, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ﷻ will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqrī)

﴿ 40 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَسَخَطَ اللَّهَ فِي رِضَى النَّاسِ سَخِطَ اللَّهُ عَلَيْهِ، وَأَسَخَطَ عَلَيْهِ مَنْ أَرْضَاهُ فِي سَخَطِهِ، وَمَنْ أَرْضَى اللَّهَ فِي سَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ، وَأَرْضَى عَنْهُ مَنْ أَسَخَطَهُ فِي رِضَاهُ حَتَّى يَزِينَهُ وَيَزِينَنَّ قَوْلَهُ وَعَمَلَهُ فِي عَيْنِهِ.

رواه الطبرانی ورجالہ رجال الصحيح غير يحيى بن سليمان الجعفي، وقد

وثقه الذهبي في آخر ترجمة يحيى بن سليمان الجعفي، مجمع الزوائد ١٠/٣٨٦

40. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who makes Allāh angry for pleasing people, Allāh becomes angry and makes those people angry with him whom he had pleased by angering Allāh. And he who pleases Allāh by making people angry Allāh is pleased with him and makes those people pleased with him whom he had made angry to please Allāh. So much so that He makes him virtuous in the eyes of those people who were angry and his words and deeds become adorned in their eyes. (Tabarānī, Majma- 'uz-Zawāid)

﴿ 41 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ، فَأَتَى بِهِ فَعَرَّفَهُ نِعَمَتَهُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأَتَى بِهِ، فَعَرَّفَهُ نِعَمَهُ، فَعَرَفَهَا قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأَتَى بِهِ فَعَرَّفَهُ نِعَمَهُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ،

قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ
ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم، باب من قاتل للرياء و السمعة استحق النار، رقم: ٤٩٢٣

41. Abu Hurairah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allāh will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur'ān, will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'ān for Your sake. Allāh Ta'ālā will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'ān to be called Qāri (reciter of the Qur'ān); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allāh Ta'ālā had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allāh Ta'ālā will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allāh Ta'ālā will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

﴿ 42 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا، مِمَّا يَتَغْنَى بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ يَعْنِي رِيحَهَا. رواه ابوداؤد، باب في طلب العلم لغير الله، رقم: ٣٦٦٤

42. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone acquires knowledge by which Allāh's pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dawūd)

﴿ 43 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالْدِينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّانِ مِنَ اللَّيْنِ، أَلْسِنَتُهُمْ أَخْلَى مِنَ السُّكَّرِ، وَقُلُوبُهُمْ قُلُوبُ الذَّنَابِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَبِي يَغْتَرُونَ أَمْ عَلَى يَجْتَرُونَ؟ فَبِي حَلَفْتُ لَا أَبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا.

رواه الترمذی، باب حديث خاتلى الدنيا بالدين و عقوبتهم، رقم: ٢٤٠٤

الجامع الصحيح وهو سنن الترمذی - دار الباز مكة المكرمة

43. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: in the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Allāh Ta'ālā will say:

Are they trying to deceive Me or do they dare to rise up against Me? I swear by My self that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, from amongst them, who will cause a variety of problems for them.) (Tirmidhi)

﴿ 44 ﴾ عَنْ أَبِي سَعِيدِ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءَ عَنِ الشِّرْكِ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: ٣١٥٤

44. Abu Sa'id ibne-Abu Fadhālah Al-Ansāri رضي الله عنه, who was one of the Sahābah, narrates: I heard Rasūlullāh ﷺ saying: When Allāh will assemble men on the Day of Resurrection, a day about which

there is no doubt, an announcer will announce: He who used to associate someone with Allāh in a deed, which he did for the sake of Allāh, he should seek the reward from someone besides Allāh, for indeed Allāh is the One Who is beyond need of partners to be associated with Him. (Tirmidhī)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

﴿ 45 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فی من يطلب بعلمه الدنيا، رقم: ۲۶۵۵

45. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him māke his abode in Hell-Fire. (Tirmidhī)

﴿ 46 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَوَّذُوا بِاللَّهِ مِنَ جُبِّ الْحَزَنِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلُّ يَوْمٍ مِائَةَ مَرَّةٍ قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَاءُ الْمُرَاوُنَ بِأَعْمَالِهِمْ.

رواه الترمذی وقال: هذا حديث حسن غريب، باب ماجاء فى الرياء والسمعة، رقم: ۲۳۸۳

46. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: Seek refuge from *Jubbil-Hazan* (Pit of Sorrow). The Sahābah asked: What is *Jubbil-Hazan*? Rasúlullāh ﷺ replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasúlullāh! Who will enter it? Rasúlullāh ﷺ replied: The reciters of the Qur'āh who show off their deeds. (Tirmidhī)

﴿ 47 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَنْاسًا مِنْ أُمَّتِي سَيَفْقَهُونَ فِي الدِّينِ، وَيَقْرَأُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الْأَمْرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا، وَلَا يَكُونُ ذَلِكَ، كَمَا لَا يُجْتَنَى مِنَ الْقِتَادِ إِلَّا الشُّوكُ، كَذَلِكَ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا. قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَغْنَى: الْخَطَايَا.

رواه ابن ماجه، ورواه ثقات، الترغيب ۱۹۶/۳

47. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Verily soon some of my people will acquire knowledge of *Deen* (religion) and will recite the Qur'ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our *Deen*. This never happens. As nothing but thorns can be gathered from tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them

(Ibne-Majah and Targhib)

﴿ 48 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟ قَالَ، قُلْنَا: بَلَى، فَقَالَ: الشِّرْكُ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

رواه ابن ماجه، باب الرياء والسمعة، رقم: ٤٢٠٤

48. Abu Sa'id رضي الله عنه narrates that Rasūlullāh ﷺ came out from his house to us while we were talking about Dajjāl. Rasūlullāh ﷺ said: Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasūlullāh ﷺ said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer *Salāh* and tries to improve his *Salāh* because he sees someone looking at him

(Ibne-Mājah)

Translator's Note: Dajjāl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isā عليه السلام at his second arrival.

﴿ 49 ﴾ عَنْ أَبِي بَنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَشِّرْ هَذِهِ الْأُمَّةَ بِالسِّنَاءِ وَالرَّفْعَةِ وَالنُّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، وَمَنْ عَمِلَ مِنْهُمْ عَمَلًا لِأَخِرَةٍ لِلدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْأَخِرَةِ نَصِيبٌ.

رواه احمد ١٣٤/٥

49. Ubayy ibne-Ka'b رضي الله عنه narrates that Rasūlullāh ﷺ said: Give glad tidings to this *Ummah* of honour, eminence, Allāh's help and authority on earth. Whoever amongst them is engaged in an act of the Hereafter for worldly benefit will have no share in the Hereafter.

(Musnad Ahmad)

﴿ 50 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ.

(وهو بعض الحديث) رواه احمد ١٢٦/٤

50. Shaddād ibne-Aws رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Anyone who offers *Salāt*, for show, indeed he has committed *Shirk*; and anyone who fasts for show, indeed he has committed *Shirk*; and anyone who gives *Sadaqah*, For show, indeed he has committed *Shirk*. (Musnad Ahmad)

Note: This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allāh. As such these deeds are no longer for the sake of Allāh but for the sake of those people for whom they were done. The doer of these deeds, instead of deserving reward, becomes liable for punishment.

﴿ 51 ﴾ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَكَى، فَقِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، فَذَكَرْتُهُ، فَأَبْكَانِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اتَّخَوْفُ عَلَى أُمَّتِي الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتَشْرِكُ أُمَّتَكَ مِنْ بَعْدِكَ؟ قَالَ: نَعَمْ، أَمَّا إِنَّهُمْ لَا يَعْبُدُونَ شَمْسًا، وَلَا قَمَرًا، وَلَا حَجَرًا، وَلَا وَثَنًا، وَلَكِنْ يُرَاوُونَ بِأَعْمَالِهِمْ، وَالشَّهْوَةَ الْخَفِيَّةَ أَنْ يُضَيِّحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضَ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرَكَ صَوْمَهُ.

رواه احمد ١٢٤/٤

51. It is said about Shaddād ibne-Aws رضي الله عنه that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasúlullāh ﷺ when I remember this, it makes me weep. I heard Rasúlullāh ﷺ saying: I fear for my people of *Shirk* (ascribing partners to Allāh) and hidden desires. Shaddād رضي الله عنه says: I asked: O Rasúlullāh! Would your people be involved in *Shirk* after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire).

(Musnad Ahmad)

﴿ 52 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانٌ الْعَلَانِيَةِ أَعْدَاءُ السَّرِيرَةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: ذَلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ وَرَهْبَةٍ بَعْضِهِمْ إِلَى بَعْضٍ.

رواه احمد ٢٣٥/٥

52. Mu'adh رضي الله عنه narrates that indeed Nabí ﷺ said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasúlullāh! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Musnad Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.

﴿ 53 ﴾ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ، فَإِنَّهُ أَخْفَى مِنْ دَبِيبِ النَّمْلِ، فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ، وَهُوَ أَخْفَى مِنْ دَبِيبِ النَّمْلِ يَا رَسُولَ اللَّهِ؟ قَالَ: قُولُوا: اَللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ.

رواه احمد ٤٠٣/٤

53. Abu Músā Al-Ash'arí رضي الله عنه narrates: One day Rasúlullāh ﷺ delivered a sermon to us, in which he said: O people! Avoid *Shirk*. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasúlullāh! He said: say this:

اَللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

OAllāh we seek refuge of You from the *Shirk* which we know and ask forgiveness from the *Shirk* of which we know not.

(Musnad Ahmad)

﴿ 54 ﴾ عَنْ أَبِي بَرزَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَخْشَى عَلَيْكُمْ شَهَوَاتِ الْغَيِّ فِي بُطُونِكُمْ وَفُرُوجِكُمْ، وَمُضِلَّاتِ الْهَوَى.

رواه احمد والبخاري والطبراني في الثلاثة

و رجاله رجال الصحيح لان ابا الحكم البناني الراوى عن ابي برزة بينه الطبراني، فقال: عن ابي الحكم،

هو على بن الحكم، وقد روى له البخاري، وأصحاب السنن، مجمع الزوائد ٤٤٦/١

54. Abu Barzah رضي الله عنه narrates that Nabí ﷺ said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzar, Majma-'uz-Zawāid)

﴿ 55 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ سَمِعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَصَغَرَهُ، وَحَقَّرَهُ. رواه الطبراني في الكبير واحد اسانيد الطبراني في الكبير رجال الصحيح، مجمع الزوائد ٣٨١/١٠

55. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men. (Tabarāni, Majma-'uz-Zawāid)

﴿ 56 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُومُ فِي الدُّنْيَا مَقَامَ سُمْعَةٍ وَرِيَاءٍ إِلَّا سَمِعَ اللَّهُ بِهِ عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ. رواه الطبراني و اسناده حسن، مجمع الزوائد ٣٨٣/١٠

56. Mu'ādh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: Any slave (of Allāh) who does good deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Tabarāni, Majma-'uz-Zawāid)

﴿ 57 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُخْتَمَةٍ، فَتُنْصَبُ بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَتَعَالَى، فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَلْقُوا هَذِهِ، وَاقْبَلُوا هَذِهِ، فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ وَجَلَالِكَ، مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ: إِنَّ هَذَا كَانَ لِغَيْرِ وَجْهِ، وَإِنِّي لَا أَقْبَلُ الْيَوْمَ إِلَّا مَا ابْتَغَى بِهِ وَجْهِي. وَفِي رِوَايَةٍ: فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ، مَا كَتَبْنَا إِلَّا مَا عَمِلَ، قَالَ: صَدَقْتُمْ، إِنَّ عَمَلَهُ كَانَ لِغَيْرِ وَجْهِ. رواه الطبراني في الاوسط بإسنادين، ورجال أحدهما رجال الصحيح، ورواه البزار، مجمع الزوائد ٦٣٥/١٠

57. Anas ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ said: On the Day of Judgement sealed books of deeds will be brought and

presented to Allāh *Tabaraka wa Ta'ālā* and Allāh *Tabaraka wa Ta'ālā* will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh ﷻ say: Indeed those deeds were not done for Me. and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure.

(Tabarāni, Bazzar, Majma-'uz-Zawāid)

﴿ 58 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: وَأَمَّا الْمُهْلِكَاتُ: فَشَحُّ مَطَاعٍ،

وَهَوَى مُتَّبَعٍ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ. (وهو طرف من الحديث) رواه البزار واللفظ له والبيهقي

وغيرهما مروى عن جماعة من الصحابة واسانيده وان كان لا يسلم شيء منها من مقال فهو

بمجموعها حسن ان شاء الله تعالى، الترغيب ٢٨٦/١

58. Anas رضي الله عنه narrates that indeed Nabī ﷺ said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others.

(Bazzar, Baihaqi, Targhib)

﴿ 59 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ أَسْوَأِ النَّاسِ مَنْزِلَةً مَنْ

أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. رواه البيهقي في شعب الإيمان ٣٥٨/٣

59. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others.

(Baihaqi)

﴿ 60 ﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي أَخُوفُ مَا أَخَافُ

عَلَى هَذِهِ الْأُمَّةِ مُنَافِقٌ عَلِيمٌ اللِّسَانِ. رواه البيهقي في شعب الإيمان ٢٨٤/٢

60. 'Umar ibn al-Khattāb رضي الله عنه narrates that Nabī ﷺ said: My greatest fear for this *Ummah* is my fear of that hypocrite who is eloquent in speech.

(Baihaqi)

Note: By hypocrite is meant a pretender (insincere person) or a *Fāsiq* (transgressor of the limits of Allāh). (Mazahir-e- Haque)

﴿ 61 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ رِيَاءً وَسُمْعَةً لَمْ يَزَلْ فِي مَقْتِ اللَّهِ حَتَّى يَجْلِسَ.

تفسير ابن كثير ١١٦/٣

61. 'Abdullāh ibne-Qais Al Khuzā'ī رضي الله عنه narrates that indeed Rasūlullāh ﷺ said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allāh until he abandons that intention. (Tafsir ibneKathir)

﴿ 62 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا.

رواه ابن ماجه، باب من لبس شهرة من الثياب، رقم: ٣٦٠٧

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who wears the dress of fame in this world, Allāh will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibne Mājah)

DA'WAT AND TABLÍGH INVITING TOWARDS ALLÁH TA'ÁLÁ AND CONVEYING HIS MESSAGE

To correct one's belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da'wat in the way of Rasúlullāh ﷺ throughout the world.

DA'WAT AND ITS VIRTUES

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَاللَّهُ يَدْعُوآ إِلَى دَارِ السَّلَامِ ط وَيَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾
[يونس: ٢٥]

Allāh ﷻ says: And Allāh invites to the abode of peace (Paradise), and leads whom He wills, to a straight path.

(Yūnus: 25)

وَقَالَ تَعَالَى: ﴿هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رُسُلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ [الجمعة: ٢]

Allāh ﷻ says: He (Allāh) is Who has sent among the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur'an he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah). And verily they were most obviously lost in error. (Al-Jurm'ah: 2)

وَقَالَ تَعَالَى: ﴿وَلَوْ شِئْنَا أَبْعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ۚ فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾
[الفرقان: ٥٢، ٥١]

Allāh ﷻ says: If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission singlehandedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh's bounty on you). So obey not the disbelievers, but strive against them by means of the Qur'an with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from the Qur'an and invite all, repeatedly, with great vigour). (Al-Furqān: 51-52)

وَقَالَ تَعَالَى: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

[النحل: ١٢٥]

Allāh ﷻ said to His Prophet ﷺ: Invite (mankind) to the way of your Rabb (Islām) with wisdom (with the reasoning of the Qur' an) and excellent preaching (with softness and humility in a manner which effects the heart). (An-Nahl: 125)

Note: Here some of the basic principles of work been explained in a brief manner.

وَقَالَ تَعَالَى: ﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ﴾
[الذاريات: ٥٥]

Allāh ﷻ said to His Prophet ﷺ: And remind (by explaining

and preaching the Qur 'ān), for verily reminding benefits the believers. (Adh-Dhāriyāt: 55)

وَقَالَ تَعَالَى : يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنذِرْ ۚ وَرَبُّكَ فَكْبَرُ ﴿١﴾ [المُدَّثِّر: ١-٣]

Allāh ﷻ said to His Prophet ﷺ: O (the one) wrapped up in your cloak! Arise and warn! And Magnify Your *Rabb*!

(Al-Muddaththir: 1-3)

وَقَالَ تَعَالَى : ﴿لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾ [الشعراء: ٣]

Allāh ﷻ said to His Prophet ﷺ: It may be that you are going to kill yourself with grief, because they do not become believers. (Ash-Shu'arā: 3)

وَقَالَ تَعَالَى : ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: ١٢٨]

Allāh ﷻ says: There has come to you a Messenger, from amongst yourselves; and it grieves him much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful. (At-Taubab:128)

وَقَالَ تَعَالَى : ﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ﴾ [فاطر: ٨]

Allāh ﷻ said to His Prophet ﷺ: So let not your soul expire in grief for them (because of their disbelief). (Fātir: 8)

وَقَالَ تَعَالَى : ﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۚ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۚ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجْكُم إِلَىٰ أَجَلٍ مُّسَمًّى ۖ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ۚ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۚ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۚ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا ۚ اسْتَكْبَرُوا ۚ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۚ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۚ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۚ يُرْسِلِ

السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۚ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ
 لَكُمْ أَنْهَارًا ۚ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ أَلَمْ تَرَوْا كَيْفَ
 خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۚ
 وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۚ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۚ وَاللَّهُ جَعَلَ
 لَكُمْ الْأَرْضَ بِسَاطًا ۚ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠-١﴾

[نوح: ١-٢٠]

Allāh ﷻ says: Verily! We sent Nūh (Noah) to his people (saying): Warn your people before a painful punishment comes to them. He said: O my people! Verily! I am a plain Warner to you. (Bidding you that you) Serve Allāh and keep your duty to Him and obey me; That He may forgive you some of your sins and respite you to an appointed term. (By the blessing of *Īmān* and piety you will be saved of torment but not death). Indeed! The term of Allāh, when it comes, cannot be delayed, if you but knew. (For a long time his people paid no heed to his advice) He said: My *Rabb!* Verily! I have invited my people night and day, But all my invitation did not but add to their repugnance; And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride. And indeed! I have invited them aloud; And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them). And I have said: Seek pardon of Your *Rabb!* He (indeed) is Ever-Forgiving. He will open up the sky for you with plentiful rain, And will increase you in wealth and sons, and will give you gardens and will give you streams. What is wrong with you that you do not take heed of the greatness of Allāh Whereas He created you in (diverse) stages? See you not how Allāh has created the seven heavens in harmony, And has made the moon a light therein, and made the sun a lamp? And Allāh has caused you to grow as a growth from the earth, return to it, and He will bring you forth

again, a (new) forth- ringing. And Allāh has made the earth a wide expanse for you, So that you might walk thereon on spacious paths. (An-Nūh: 1-20)

وَقَالَ تَعَالَى: ﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنتُمْ تَعْقِلُونَ ﴿الشُّعْرَاءُ: ٢٣-٢٨﴾

Allāh ﷻ says: Fir'aun (Pharaoh) said (sarcastically): And what is the *Rabb* of the Worlds? Musa عليه السلام said: The *Rabb* of the heavens and the earth, and all that is between them, if you had but sure belief. Fir'aun said to those around him: Did you hear (what nonsensical talk)? (But Musa continued with the praises of Allāh and) said: Your *Rabb* and the *Rabb* of your fathers. Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman! (But) Musa (went on and) said: *Rabb* of the East and the West, and all that is between them, if you but use your reason.

(Ash-Shu 'arā: 23-28)

وَقَالَ تَعَالَى فِي مَوْضِعٍ آخَرَ: ﴿قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّلَ لَكُم فِيهَا سُبُلًا وَانزَلَ مِنَ السَّمَاءِ مَاءً﴾ ﴿طه: ٤٩-٥٣﴾

Allāh ﷻ says: (At another place. Allāh mentions about the Dawat of Mūsā عليه السلام) Fir'aun said: Who then is the *Rabb* of you two, O Mūsā? Mūsā عليه السلام said: Our *Rabb* is He Who gave to each thing its form and nature, and there upon guided it towards its fulfilments. He (Fir'aun) said: What of all the past generations? He (Mūsā) said: Their knowledge is with my *Rabb* in a Record; my *Rabb* neither errs nor forgets. (So

He has all the knowledge of all their deeds. Then Músa عليه السلام mentioned such attributes, of Allāh, which are understood by one and all) Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky. (Tāhā: 49-53)

وَقَالَ تَعَالَى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ لَا وَذَكَرَهُمْ بِآيِمِ اللَّهِ ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [إبراهيم: ٥]

Allāh ﷻ says:

And indeed We sent Músa عليه السلام with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh).

(Ibrāhim: 5)

وَقَالَ تَعَالَى: ﴿أُبَلِّغُكُمْ رِسَالِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ [الاعراف: ٦٨]

Allāh ﷻ narrates Núh عليه السلام address to his people: I convey to you the messages of my *Rabb*, and I am a trustworthy, well-wisher for you.

(Al-A'rāf: 68)

وَقَالَ تَعَالَى: ﴿وَقَالَ الَّذِي آمَنَ يَنْقُومِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ۝ يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَتَانِي وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝ وَيَنْقُومُ مَا لِي أَدْعُوَكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ۝ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ ذَا أَنَا أَدْعُوَكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ۝ لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ۝ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ط وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ ط إِنَّ اللَّهَ بِصِغِيرٍ بِالْعِبَادِ ۝ فَوَقَّهُ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا وَحَاقَ بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ﴾ [غافر: ٣٨-٤٥]

Allāh ﷻ says: And he who (amongst the people of Fir'aun) believed said: O my people! Follow me. I will guide you to the way of right conduct. o my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion. Whoever does evil shall be repaid the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit. And O my people! How is it that I invite you to salvation, while you invite me to the Fire? You invite me to disbelieve in Allāh, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving. No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allāh, and indeed the transgressors (of Allāh 's set limits) will be the dwellers of the Fire. And you will remember, what I say 'To you; and I leave my affair to Allāh. Verily! Allāh is the most Observant of (His) slaves. So Allāh saved him from the evils, that they plotted, (against him) while an evil torment encompassed Firaun's folk. (Ghafir: 38-45)

وَقَالَ تَعَالَى: ﴿يُسْنِئِ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا اَصَابَكَ ط اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُورِ﴾
[لقمن: ١٧]

Allāh ﷻ narrates the advice of Luqman to his son: O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commandments (ordered by Allāh).
(Luqmān: 17)

وَقَالَ تَعَالَى: ﴿وَإِذْ قَالَتْ أُمَةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَا يَكُونُ لَهُمْ مَهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ط قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ۝ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾
[الاعراف: ١٦٤-١٦٥]

(Baní Isra'íl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh ﷻ says: And when a community among them said: Why do you preach to a folk whom Allāh is about to destroy and punish with an awful doom. They (the preachers) said: In order to be free from guilt before Your *Rabb*, and perhaps they may fear Allāh. And when they forgot that which they had been reminded with; We rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh. (Al-Ar'āf: 164-165)

وَقَالَ تَعَالَى: ﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ﴾

[هود: ١١٦-١١٧]

Allāh ﷻ says: If only there had been among the generations that have gone before you, any upright men who preached against *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your *Rabb* would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

(Hūd: 116-117)

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allāh.

وَقَالَ تَعَالَى: ﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

[العصر: ١-٣]

Allāh ﷻ says: By the time, Verily! Man is in loss, except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience. (Al-'Asr: 1-3)

Note: For salvation there are four essential requirements. 1' *Iman*, 2 Good actions, 3 Recomending one another to the truth, 4 Recomending one another to patience. In this *Súrah* Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own *Ímān* and actions, so also it is equally important to struggle for the improvement of the *Ímān* and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal *Ímān* and actions is not enough. For this reason in the light of Qur'ān and *Hadíth* it is obligatory (*Fard*) to order to good and forbid evil to the extent of one's capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one's personal actions are sufficient; being totally in different to what their children and family do. May Allāh give all of us the strength to act on the guidance given in this *Sorah*. (Ma'āriful Qur'ān)

وَقَالَ تَعَالَى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾
[آل عمران: ١١٠]

Allāh ﷻ says: You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allāh. (Aal-'Imrān:110)

Note: O' Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasúlullāh ﷺ is the last, and most distinguished of all Prophets so also his *Ummah* will be the most distinguished *Ummah*. Surpassing all other *Umam* (followers of other Prophets) because of its having the most honoured of all Prophets, and because it

being given an everlasting and most perfect *Shariat* (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of *Īmān*, righteous actions and Piety will be brought to life. This *Ummah* will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

وَقَالَ تَعَالَى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ قَفْ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

[يوسف: ١٠٨]

Allāh ﷻ said to His Prophet ﷺ: Say: This is my Way that I call towards Allāh, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allāh).

(Yūsuf: 108)

وَقَالَ تَعَالَى: ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

[التوبة: ٧١]

Allāh ﷻ says: And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish *Salat* and they pay the *Zakāt*, and they obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Verily! Allāh is Almighty, Wise. (Al-Taubah: 71)

وَقَالَ تَعَالَى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

[المائدة: ٢]

Allāh ﷻ says: And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. (Al-Maidah: 2)

وَقَالَ تَعَالَى: ﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلْقُهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا يُلْقُهَا إِلَّا ذُو حَظٍّ عَظِيمٌ﴾
[فصلت: ٣٣-٣٥]

Allāh ﷻ says: And who is better in speech than him who invites (mankind) towards Allāh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him). The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate. (Fussilat: 33-35)

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾
[التحریم: ٦]

Allāh ﷻ says: O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allāh, but do that which they are commanded. (Al-Tahrīm: 6)

وَقَالَ تَعَالَى: ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ﴾
[الحج: ٤١]

Allāh ﷻ says: Those who (the believers), if We give them power in the land, establish *Salāt* and pay the *Zakāt*, and

enjoin righteousness and forbid evil. And with Allāh rests the final out come of (all) events. (Al-Hajj: 41)

وَقَالَ تَعَالَى: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ لَا مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ﴿[الحج: ٧٨]

Allāh ﷻ says: Ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of *Deen* is easy). It is the religion of your father Ibrahim. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muhammad ﷺ) may be a witness over you, and you may be witnesses over mankind. (Al-Hajj: 78)

Note: This refers to the Day of Resurrection when the *Ummahs* of other *Rasúls* will deny that their *Rasúls* had invited them to the Truth about Allāh and this Day, then their *Rasúl* will present the *Ummah* of Muhammad ﷺ to bear witness against them. The *Ummah* of Muhammad ﷺ will be asked: How do you attest to this Truth, and who told you this? They will reply: Our *Rasúl* Muhammad ﷺ informed us! And then, Prophet Muhammad ﷺ will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (*Ummah* of Muhammad ﷺ), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Rahmān)

AHÁDÍTH

﴿1﴾ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَنَا مُبَلِّغٌ وَاللَّهُ يَهْدِي وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. رواه الطبرانی في الكبير وهو حديث حسن، الجامع الصغير ٣٩٥/١

1. Mu'awiyah رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge).

(Tabarānī-Jāmi-'us-Saghīr)

﴿2﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ لَا قَرَزْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: "إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ" الْآيَةَ. رواه مسلم، باب الدليل على صحة اسلام.....، رقم: ١٣٥

2. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said to his uncle Abu Talib (at the time of his death): Say *Lā ilāha illallāh* (None is worthy of worship but Allāh), I will stand witness for you on the Day of Resurrection. He said: Were it not for the Quraish taunting me that I testified out of fear of death, indeed I would have cooled your eyes by saying these words. At this, Allāh revealed the verse:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills. (Muslim)

﴿3﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُرِيدُ رَسُولَ اللَّهِ ﷺ، وَكَانَ لَهُ صَدِيقًا فِي الْجَاهِلِيَّةِ، فَلَقِيَهُ، فَقَالَ: يَا أَبَا الْقَاسِمِ، فَقَدْتُ مِنْ مَجَالِسِ قَوْمِكَ، وَاتَّهَمُوكَ بِالْعَيْبِ لِأَبَانِهَا وَأُمَهَاتِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنِّي رَسُولُ اللَّهِ، أَذْعُوكَ إِلَى اللَّهِ" فَلَمَّا فَرَّغَ مِنْ كَلَامِهِ أَسْلَمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَانْطَلَقَ عَنْهُ رَسُولُ اللَّهِ ﷺ وَمَا بَيْنَ الْأَخَشَبَيْنِ أَحَدٌ أَكْثَرَ سُرُورًا مِنْهُ بِإِسْلَامِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَمَضَى أَبُو بَكْرٍ فَرَّاحَ لِعُثْمَانَ بْنِ عَفَّانَ وَطَلْحَةَ بْنِ عُبَيْدٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُمْ، فَاسْلَمُوا، ثُمَّ جَاءَ الْغَدَّ بَعُثْمَانَ بْنِ مِظْعُونٍ وَأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ

وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَالْأَزْقَمِ بْنِ أَبِي الْأَزْقَمِ، فَاسْلَمُوا
رَضِيَ اللَّهُ عَنْهُمْ.

البداية والنهاية ٨٠/٣

3. 'Aishah Radiyallāhu 'anha narrates that: Abu Bakr رضي الله عنه came out to see Rasūlullāh ﷺ, who was his friend during the period of ignorance. On seeing him he said: 'O Abul Qasim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasūlullāh ﷺ said: Verily, I am Allāh's Messenger, I invite you to Allāh. As soon as Rasūlullāh ﷺ completed his words Abu Bakr رضي الله عنه embraced Islam. When Rasūlullāh ﷺ returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islam by Abu Bakr رضي الله عنه.

Then, Abu Bakr went to 'Uthman ibne-'Affan, Talhah ibne'Ubaidullāh, Zubair ibnil-'Awwam, and Sa'd ibne-Abi Waqqas Radiyallāhu anhum. They accepted Islam. Then, the following day, he brought 'Uthman ibne-Ma'azoon, Abu 'Ubaida ibne-Jarrah, 'Abdur Rahman ibne-'Auf, Abu Salama ibne-'Abdul Asad, and Arqam ibne-abi Arqam and they accepted Islām; may Allāh be pleased with them. (Al-Bidāyah-wan-Nihāyah)

Note: 'Qasim,' is the name of the son of Rasūlullāh ﷺ; and 'Abul Qasim is his *Kunniyah*, the title usually given to any person with the name of his son or his parent.

﴿ 4 ﴾ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ (فِي قِصَّةِ إِسْلَامِ أَبِي قُحَافَةَ):
فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ (مَكَّةَ يَوْمَ الْفَتْحِ) وَدَخَلَ الْمَسْجِدَ أَتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ
عَنْهُ بِأَبِيهِ يَقُودُهُ، فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: هَلَّا تَرَكْتَ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونُ
أَنَا آتِيَهُ فِيهِ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! هُوَ أَحَقُّ أَنْ يَمْشِيَ إِلَيْكَ مِنْ أَنْ
تَمْشِيَ إِلَيْهِ، قَالَ: فَاجْلَسْهُ بَيْنَ يَدَيْهِ، ثُمَّ مَسَحَ صَدْرَهُ، ثُمَّ قَالَ لَهُ: اسْلِمْ، فَاسْلَمَ، وَدَخَلَ
بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ وَرَأْسُهُ كَأَنَّهَا ثَغَامَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ:
غَيِّرُوا هَذَا مِنْ شَعْرِهِ.

رواه احمد و الطبراني و رجالهما ثقات، مجمع الزوائد ٦/٢٥٤

4. Asma binte Abu Bakr Radiyallāhu 'anha narrates the story

of the acceptance of Islam by Abu Quhāfa. When Rasúlullāh ﷺ entered Makkah (on the day it was conquered) and came to Masjidul Harām. Abu Bakr ؓ came there holding his father's hand. When Rasúlullāh ﷺ saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr ؓ replied: O Rasúlullāh! It is more of his right that he comes to you instead of your going to him. Rasúlullāh ﷺ made him sit in front of him and stroked his chest and then said: Accept Islam, and he accepted Islam. When Abu Bakr ؓ brought his father to Rasúlullāh ﷺ, his hair was as white as the *Thaghāmah* tree; So, Rasúlullāh ﷺ said: Dye his hair.

(Musnad Ahmad, Tabarānī, Majma- 'uz-Zawāid)

Note: *Thaghāmah* is a tree, which is as white as snow.

(Majma Bihār-ul-Anwār)

﴿ 5 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّوَجَلَّ: "وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" أَتَى النَّبِيُّ ﷺ الصَّفَا فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: يَا صَبَاحَاهُ، فَاجْتَمَعَ النَّاسُ إِلَيْهِ بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي كَعْبٍ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَقْتُمُونِي؟ قَالُوا: نَعَمْ! قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ فَقَالَ أَبُو لَهَبٍ: لَعَنَهُ اللَّهُ. تَبَالَكَ سَائِرَ الْيَوْمِ! أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ وَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: "تَبَّتْ يُدَا أَبَى لَهَبٍ وَتَبَّ".

رواه احمد ١٧١٥

5. Ibne-'Abbas Radiyallāhu 'anhuma narrates that when Allāh revealed this verse: "Warn your close relation" . Nabí ﷺ climbed the mount Safa and called loudly: O people! The enemy is going to attack by dawn. So everyone gathered near him; some came themselves, some sent their representatives. Then, Rasúlullāh ﷺ said: O Banú 'Abdul Muttalib, O Banú Fihir. O you of such and such tribe! Tell me if I give you the news that there is a cavalry behind the mountain ready to charge at you; would you believe me? All of them replied: Yes! He said: So indeed I am a warner for you, about a terrible punishment before it comes. Abu Lahab

reacted: May you be perished, forever? Did you call us only for this? At this, Allāh ﷻ revealed Surah Al Masad: (Perish the two hands of Abu Lahab, and perish he).

(Musnad Ahmad, Al-Bidaya wan-Nihāya)

﴿ 6 ﴾ عَنْ مُنِيبِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي الْجَاهِلِيَّةِ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ قُولُوا "لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا" فَمِنْهُمْ مَنْ تَقَلَ فِي وَجْهِهِ، وَمِنْهُمْ مَنْ حَثَا عَلَيْهِ التُّرَابَ، وَمِنْهُمْ مَنْ سَبَّهُ حَتَّى انْتَصَفَ النَّهَارُ، فَأَقْبَلَتْ جَارِيَةٌ بِعُصَى مِنْ مَاءٍ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَقَالَ: يَا بَنِيَّةُ! لَا تَخْشَى عَلَى أَبِيكَ غِيْلَةً وَلَا ذِلَّةً، فَقُلْتُ: مَنْ هَذِهِ؟ قَالُوا: زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ جَارِيَةٌ وَضِيئَةٌ. رواه الطبراني وفيه: منيب بن مدرك ولم اعرفه، وبقيه رجاله ثقات مجمع الزوائد ١٨/٦ وفي الحاشية: منيب بن مدرك ترجمه البخاري في تاريخه وابن ابي حاتم ولم يذكر فيه جرحاً ولا تعديلاً.

6. Munib Al Azdí ﷺ narrates that during my days of ignorance before achieving (Islam), I saw Rasúlullāh ﷺ, who said: O people! Say *Lā Ilāha illallāh* and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father's sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daughter of Rasúlullāh ﷺ. She was a beautiful girl. (Tabarānī. Majma- 'uz-Zawāid)

﴿ 7 ﴾ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ حَوْشَبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَنْ أَظْهَرَ اللَّهُ مُحَمَّدًا أَرْسَلْتُ إِلَيْهِ أَرْبَعِينَ فَارِسًا مَعَ عَبْدٍ شَرٍّ فَقَدِمُوا عَلَيْهِ بِكِتَابِي فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: عَبْدُ شَرٍّ قَالَ: بَلْ أَنْتَ عَبْدٌ خَيْرٍ، فَبَايَعَهُ عَلَى الْإِسْلَامِ وَكَتَبَ مَعَهُ الْجَوَابَ إِلَى حَوْشَبٍ ذِي ظُلَيْمٍ فَأَمَّنَ حَوْشَبٌ.

الاصابة ٣٨٢/١

7. Muhammad ibne-'Uthman ibne-Haushab narrates from his grandfather ﷺ that when Allāh blessed Muhammad with supremacy, I sent to him a group of forty riders under 'Abde Sharr. They reached him with my letter. Rasúlullāh ﷺ asked him: What is your name? He replied: 'Abdu Sharr (slave of evil). Rasúlullāh said: No, but you are 'Abdu Khair (slave of good). Rasúlullāh ﷺ took his oath of allegiance in Islam and sent the

reply of the letter to Hawshab Zee Zulaim through him. So Haushab accepted Islam. (Isābah)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ. رواه مسلم، باب بيان كون النهي عن المنكر من الإيمان.....، رقم: ١٧٧

8. Abu Sa'id Al Khudri رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of *Īmān*. (Muslim)

Note: To change it by his heart means that one should at least consider it a vice in his heart and should supplicate for its change.

﴿ 9 ﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِينَا حَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا ارَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا.

رواه البخارى، باب هل يقرع فى القسمة والاستهام فيه؟ رقم: ٢٤٩٣

9. Nu'man ibne-Bashir Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: The example of the person abiding by Allāh's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukhari)

﴿ 10 ﴾ عَنِ الْعُرْسِ بْنِ عَمِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى تَعْمَلَ الْخَاصَّةُ بِعَمَلِ تَقْدِيرِ الْعَامَّةِ أَنْ تُغَيِّرَهُ، وَلَا تُغَيِّرَهُ، فَذَاكَ حِينَ يَأْذُنُ اللَّهُ فِي هَلَاكِ الْعَامَّةِ وَالْخَاصَّةِ.

رواه الطبرانی ورجاله ثقات، مجمع الزوائد ٥٢٨/٧

10. 'Urs ibne-'Umairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed. Allāh does not punish everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them at this Allāh orders for the destruction of all, the obedient and the disobedient. (Tabaraní, Majma-'uz-Zawāid)

﴿ 11 ﴾ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثٍ طَوِيلٍ) عَنِ الرَّسُولِ ﷺ قَالَ: أَلَا هَلْ بَلَّغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: اللَّهُمَّ اشْهَدْ فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رَبُّ مَبْلُغٍ يُبْلِغُهُ مَنْ هُوَ أَوْعَى لَهُ.

رواه البخارى، باب قول النبي ﷺ لا ترجعوا بعدي كفارا.....، رقم: ٧٠٧٨

11. Abu Bakrah رضي الله عنه narrates that (at the conclusion of the sermon of Hajj, on 10 Dhil Hajjah, at Mina) Rasúlullāh ﷺ said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including Da'wat) more than he who conveys it. (Bukharí)

Note: This *Hadíth* clearly stresses that whoever hears (knows) a command of Allāh and His Messenger. he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfil the obligation of the message better than the person who has conveyed it to them. (Fathul Bāri)

﴿ 12 ﴾ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يَسْتَجِيبُ لَكُمْ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في الامر

بالمعروف والنهي عن المنكر، رقم: ٢١٦

12. Hudhaifah ibnil-Yaman رضي الله عنه narrates that Nabí ﷺ said: By

Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhi)

﴿ 13 ﴾ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! أَفَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ. رواه البخارى، باب يا جوج وما جوج، رقم: ٧١٣٥

13. Zainab binte Jahsh Radiyallāhu 'anha narrates: I asked: O Rasūlullāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhari)

﴿ 14 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَاتَاهُ النَّبِيُّ ﷺ يَغُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلِمَ، فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعَ أَبَا الْقَاسِمِ ﷺ، فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ. رواه البخارى، باب اذا اسلم الصبي فمات، رقم: ١٣٥٦

14. Anas رضي الله عنه narrates that a young Jew, who used to serve Nabī ﷺ, fell ill. Nabī ﷺ visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasūlullāh ﷺ came out saying: All praise be to Allāh. Who has saved him from the Fire. (Bukhari)

﴿ 15 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَذَا الْخَيْرَ خَزَائِنُ، وَلِئِكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ مَغْلَقًا لِلْشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْشَّرِّ مَغْلَقًا لِلْخَيْرِ. رواه ابن ماجه، باب من كان مفتاحا للخير، رقم: ٢٣٨

15. SahI ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, this *Khair* (Deen of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a Jock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good.

(Ibne-Mājah).

﴿ 16 ﴾ عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَلَقَدْ شَكَّوْتُ إِلَى النَّبِيِّ ﷺ أَنِّي لَا أَتَّبِعُ عَلَى

الْخَيْلِ فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَّهْدِيًّا.

رواه البخارى، باب من لا يثبت على الخيل ٤/١١٠، دار ابن كثير، دمشق.

16. Jarir رضي الله عنه says: I complained to Nabí ﷺ that I cannot ride a horse well. He stroked my chest with his hand and said: O Allāh! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhārī)

﴿ 17 ﴾ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحْقِرُ أَحَدُكُمْ نَفْسَهُ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرًا، لِلَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ، فَيَقُولُ: فَإِيَّايَ، كُنْتَ أَحَقُّ أَنْ تَخْشَى.

رواه ابن ماجه، باب الامر بالمعروف والنهي عن المنكر، رقم: ٤٠٠٨.

17. Abu Sa'id رضي الله عنه narrates that Rasúlullāh ﷺ said: None of you should belittle himself. The Sahabah asked: O Rasúlullāh! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allāh about which he should say something, but he does not speak - Allāh, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such'? He would say: Out of fear of people. Then Allāh will say: Rather it is I whom you should have feared more. (Ibne-Mājah)

Note: The responsibility placed by Allāh ﷻ to curb evil, if not exercised out of fear of people, is belittling oneself.

﴿ 18 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا! اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَجِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ، فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيئَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: "لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ". إِلَى قَوْلِهِ. "فَيَسْقُونَ" [المائدة: ٧٨-٨١] ثُمَّ قَالَ: كَلَّا وَاللَّهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا.

رواه ابو داود، باب الامر والنهي، رقم: ٤٣٣٦.

18. 'Abdullāh ibne-Mas'ūd ؓ narrates that Rasúlullāh ﷺ said: The decline of Baní Isrā'il staled when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allāh. and refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking, and sitting with the sinner. When this happened frequently, (and also enjoining good and forbidding from evil was given up), Allāh made the hearts of the obedient similar to the hearts of the disobedient. Rasúlullāh ﷺ then recited the verse:

Those among the children of Israel who disbelieved were cursed by the tongue of Dāwúd and 'Isā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief), which they committed. Bad indeed was what they used to do. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their ownelves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad ﷺ) and in what has been revealed to him, never would they taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are the *Fāsiqún* (rebellious, disobedient) to Allāh. (Al-Māida:78-81)

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth. (Abu Dāwúd)

﴿ ١٩ ﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: ١٠٥]، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ. رواه الترمذی وقال: حديث صحيح، باب ما جاء

فی نزول العذاب إذا لم یغیر المنکر، رقم: ٢١٦٨

19. Abu Bakr Siddeeq رضي الله عنه said: O people! Verily you recite this verse: O you who believe! You guard your own souls. He who has gone astray cannot harm you, if you are rightly guided. And I heard Rasúlullāh ﷺ saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allāh will overtake them with an all-encompassing Punishment. (Tirmidhi)

Note: Abu Bakr رضي الله عنه meant that if anyone assumes from the above verse that "when a man is on the right path, then it is not necessary for him to enjoin unto good and forbid from evil; because he will not be questioned about others", then this is a wrong interpretation of this verse. As far as possible, one should forbid evil and this is the responsibility of every individual of the *Ummah*. The right meaning of the verse is: "O you who believe! Care for your own reformation; you follow your *Deen* in such a way that you are reforming yourself and also endeavouring to reform others. If someone, despite your efforts to reform him, goes astray, then there is no harm for you". (Bayān-ul-Qur'ān)

﴿ 20 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُغْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نَكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نَكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَبْيَضٍ مِثْلَ الصَّفَاءِ، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدُ مِرْبَادًا كَالْكُوزِ مُجْحِيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ.

رواه مسلم، باب رفع الامانة والايمان من بعض القلوب.....، رقم: ٣٦٩

20. Hudhaifah رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl - (the

heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of *Imān* will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires. (Muslim)

﴿ 21 ﴾ عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِي رَضِيَ اللَّهُ عَنْهُ: فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ! كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ؟ (عَلَيْكُمْ أَنْفُسُكُمْ) قَالَ: أَمَّا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: بَلِ اتَّعِمُّوْا بِالْمَعْرُوفِ، وَتَنَافَعُوا مِنَ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ يَغْنَى بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ فَقَالَ (أَبُو ثَعْلَبَةَ): يَا رَسُولَ اللَّهِ! أَجْرُ خَمْسِينَ مِنْهُمْ، قَالَ: أَجْرُ خَمْسِينَ مِنْكُمْ.

رواه أبو داود، باب الأمر والنهي، رقم: ٤٣٤١

21. Abu Umayyah Sha'baní Rahimahullāhu says that he asked Abu Tha'labah Al Khushanī رضي الله عنه: O Abu Tha'labah! What do you say about this verse (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasūlullāh ﷺ about this verse. So, he said: But enjoin one another to do good and forbid from evil, until you see miserliness being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to *Deen* will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Tha'labah asked: O Rasūlullāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dawūd)

Note: This certainly does not mean that those in the later part of the *Ummah* can excel the Sahābah, because the Sahābah are undoubtedly superior to the whole *Ummah*. From this

Hadīth, it is evident that enjoining good and forbidding from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allāh ﷺ that time has not come as yet, and the *Ummah* has ample ability to accept the truth.

﴿ 22 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا مِنْ مَجَالِسِنَا بَدَّ نَتَحَدَّثُ فِيهَا، فَقَالَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ.

رواه البخارى، باب قول الله تعالى: يا ايها الذين آمنوا لا تدخلوا بيوتا.....رقم: ٦٢٢٩

22. Abu Sa'id Al Khudrī رضي الله عنه narrates that Nabī ﷺ said: Avoid sitting on the ways. The Sahabah said: O Rasūlullāh! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfil the rights of the way. Sahabah asked: What are the rights of the way, O Rasūlullāh! He replied: Lowering the eyes. Removing harmful things, replying to *Salām*, and enjoining good and forbidding from evil. (Bukhārī)

Note: Sahabah Radiyallāhu 'anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another's welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazāhir-e-Haqqe)

﴿ 23 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في رحمة الصبيان، رقم: ١٩٢١

23. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Tīmīdhī)

﴿ 24 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفِرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ .

(الحديث) - رواه البخارى، باب الفتنة التى تموج كموج البحر، رقم: ٧٠٩٦

24. Hudhaifah رضي الله عنه narrates that Rasūlullāh ﷺ said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering *Salāt*, *Sadaqah* and enjoining good and forbidding from evil. (Bukhārī)

﴿ 25 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى جِبْرِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا قَالَ : يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ فَلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ : فَقَالَ : إِقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ .

مشكاة المصابيح، رقم: ٥١٥٢

25. Jābir رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh عز وجل commanded Jibrāil to overturn such and such city with its inhabitants. Jibrāil عليه السلام submitted: O my *Rabb*! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh ﷺ said that Allāh Subhanah wa Ta'ālā commanded Jibrāil: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences. (Mishkāt-ul-Masabih)

Note: The order of Allāh to "overturn the city on him," implies that, though this slave of mine did not disobey Me, but is this any small crime that people continued to sin in front of him and he remained satisfied and unconcerned. People continued to disobey Allāh and evil spread despite which he did not even frown in displeasure. (Mirqāt)

﴿ 26 ﴾ عَنْ دُرَّةِ ابْنَةِ أَبِي لَهَبٍ قَالَتْ : قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ :

يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: خَيْرُ النَّاسِ أَقْرُوهُمْ وَأَتَقَاهُمْ وَأَمْرُهُمْ بِالْمَعْرُوفِ
وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلُهُمْ لِلرَّحِمِ. رواه أحمد وهذا لفظه، والطبراني ورجالهما ثقات
وفي بعضهم كلام لا يضر، مجمع الزوائد ٧/٥٢٠

26. Durrah binte-Abi Lahab Radiyallāhu 'anha narrates that a man stood before Nabí ﷺ when he was seated on the pulpit and asked: O Rasúlullāh! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur'ān, the most; and fears Allāh, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴿ 27 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصَرَ،
وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى
عَلَيْهِ النَّبِيُّ ﷺ. رواه مسلم، باب كتب النبي ﷺ إلى ملوك الكفار.....، رقم: ٤٦٠٩

27. Anas رضي الله عنه narrates that Nabí ﷺ wrote to the Persian emperor, Kistrā, to the Roman emperor, Qaisar, to the king of Ethiopia, An-Najāshī, and to every mighty dictator, inviting them to Allāh. This Najāshī was not the same for whom Nabí ﷺ offered funeral Salāt. (Muslim)

﴿ 28 ﴾ عَنِ الْغُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: إِذَا عَمِلْتَ
الْخَطِيئَةَ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا
فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا. رواه أبو داود باب الأمر والنهي، رقم: ٤٣٤٥

28. 'Urs ibne-'Umairah Al Kindí رضي الله عنه narrates that Nabí ﷺ said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was not present. And the one who was not present when the sin was committed but approves of it, will be like the one who was present there. (Abu Dāwūd)

﴿ 29 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ
أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ
عَنِ النَّارِ، وَأَنْتُمْ تَقْلَتُونَ مِنْ يَدِي. رواه مسلم، باب شفقتي ﷺ على امتي.....، رقم: ٥٩٥٨

29. Jabir رضي الله عنه narrates that Rasúlullāh ﷺ said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire). (Muslim)

Note: This *Hadīth* reflects the intense desire in the heart of Rasúlullāh ﷺ to save the *Ummah* from Hell Fire.

﴿ 30 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رواه البخاري، كتاب احاديث الانبياء، رقم: ٣٤٧٧

30. 'Abdullāh رضي الله عنه narrates that it is as fresh in my memory as if I am looking at Nabī ﷺ when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Allāh! Forgive my people for indeed they do not know. (Rasúlullāh ﷺ also experienced such an incident, on Youmal Aqba at Taif). (Bukhārī)

﴿ 31 ﴾ عَنْ هِنْدِ بِنِ أَبِي هَالَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مُتَوَاصِلَ الْأَحْزَانِ دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ طَوِيلَ السَّكْتِ لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ.

(وهو طرف من الرواية) الشَّعَائِلُ الْمَحْمُودِيَّةُ وَالْخَصَائِلُ الْمُصْطَفَوِيَّةُ، رقم: ٢٢٦

31. Hind ibne-Abu Hala رضي الله عنه (while explaining the qualities of Rasúlullāh ﷺ) narrated that Rasúlullāh ﷺ was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmidhi)

﴿ 32 ﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَخْرَقْنَا نَبَالَ ثَقِيفٍ فَأَذْعَ اللَّهُ عَلَيْهِمْ فَقَالَ: اللَّهُمَّ اهْدِ ثَقِيفًا.

رواه الترمذی وقال: هذا حديث حسن صحيح غريب،

باب في ثقیف و بنی حنیفة، رقم: ٣٩٤٢

32. Jābir رضي الله عنه narrates that Sahabah complained: O Rasúlullāh!

The arrows of (tribe of) Thaqif have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqif with *Hidayat* (Guidance). (Tirmidhī)

﴿ 33 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ تَعَالَى فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ﴿ رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ﴾ [إبراهيم: ٣٦] وَقَالَ عِيسَى عَلَيْهِ السَّلَامُ ﴿ إِن تَعَذَّبْتُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: االلَّهُمَّ أُمَّتِي أُمَّتِي، وَبِكِي، فَقَالَ اللَّهُ عَزَّوَجَلَّ: يَا جِبْرِيلُ! اإِذْهَبْ إِلَى مُحَمَّدٍ، وَرَبِّكَ اأَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَاتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ: فَاخْبِرْهُ رَسُولَ اللَّهِ ﷺ بِمَا قَالَ، وَهُوَ اأَعْلَمُ، فَقَالَ اللَّهُ: يَا جِبْرِيلُ! اإِذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: اإِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوءُكَ.

رواه مسلم، باب دعاء النبي ﷺ لامته.....، رقم: ٤٩٩

33. Abdullāh ibne-'Amr ibnil 'Aas Radiyallāhu 'anhuma narrates that Nabí ﷺ recited the verses of Al-Qur'an in which Allāh Ta'ālā mentions the supplication of Ibrāhīm عليه السلام:

O My *Rabb*! They (idols) have led many of mankind astray. But whosoever followed me, he verily is of me. And whosoever disobeyed me. Indeed, You are Forgiving, Merciful. (Ibrāhīm: 36)

He also recited the verse that mentions the suplication of 'Isā عليه السلام:

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Mā'idah:118)

Then he raised his hands and prayed "O Allāh! My *Ummah*! My *Ummah*!" and wept. So, Allāh the Almighty and Majestic said: O Jibraīl! Go to Muhammad, though Your *Rabb* knows everything; still ask, what makes you weep? Jibraīl عليه السلام came to him and asked the same. Rasfilullah ﷺ told Jibraīl (about his anxiety for his *Ummah*). (Jibraīl عليه السلام went to Allāh Ta'ālā Who knows everthing and conveyed that to Him). Allāh said: O Jibraīl! Go to Muhammad and say that, verily We will please you soon in respect of your *Ummah* and would not grieve you. (Muslim)

Note: In certain narrations it is mentioned, that upon listening

to the message of Allāh ﷻ from Jibraīl عليه السلام, Rasūlullāh ﷺ said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibraīl 'Alaihis Salām to Rasūlullāh ﷺ, and asking the reason of his weeping, while Allāh ﷻ knows each and everything, was just for honouring and comforting him. (Ma'āriful Hadīth)

﴿ 34 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طِيبَ نَفْسٍ قُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ لِي، قَالَ: اأَلْهَمُ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسْرَتْ وَمَا أَغْلَنْتْ لَمْ تَصِحِّكَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا حَتَّى سَقَطَ رَأْسُهَا فِي حَجْرِهَا مِنَ الضَّحْكِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيْسُرُكَ دُعَايِي؟ فَقَالَتْ: وَمَا لِي لَا يَسُرُّنِي دُعَاؤُكَ؟ فَقَالَ: وَاللَّهِ إِنَّهَا لَدُعْوَتِي لِأَمْتِي فِي كُلِّ صَلَاةٍ. رواه البزار و رجاله رجال الصحيح غير احمد

بن منصور الرمادى وهو ثقة، مجمع الزوائد ٩/٣٩٠

34. 'A'isha Radiyallāhu 'anha narrates that once I saw Nabī ﷺ delighted, I said: O Rasūlullāh! Supplicate to Allāh for me. He supplicated: "O Allāh! Forgive 'A'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'A'ishah Radiyallāhu 'anha laughed so much in pleasure that her head touched her lap. Rasūlullāh ﷺ said: Are you very happy with my *du'ā*? She replied: Why should I not be happy with your *du'ā* for me! He said: I swear by Allāh! This is my *du'ā* for my *Ummah* in every *Salāt*. (Bazzar. Majma- 'uz-Zawāid)

﴿ 35 ﴾ عَنْ عَمْرِو بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ بَدَأَ غَرِيْبًا وَيَرْجِعُ غَرِيْبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي.

(وهو بعض الحديث). رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء ان الاسلام بدا

غريباً.....رقم: ٢٦٣٠

35. 'Amr ibne-'Auf رضي الله عنه narrates that Rasūlullāh ﷺ said: Indeed, *Deen* (Islām) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of *Deen*. They would revive my Sunnah which had been spoiled by the people after me. (Tirmidhī)

﴿ 36 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أذْعُ عَلَى الْمُشْرِكِينَ، قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٣

36. Abu Hurairah رضي الله عنه narrates that it was requested: O Rasúlullāh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed. I have been sent only as a mercy. (Muslim)

﴿ 37 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنْفِرُوا.

رواه مسلم، باب في الأمر بالتيسير.....، رقم: ٤٥٢٨

37. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: Make things easy and do not make them difficult. Comfort people and do not scare them (from *Deen*). (Muslim)

﴿ 38 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يَعْمَلُ بِهِ بَعْدَهُ إِلَّا أَجْرَى اللَّهُ عَلَيْهِ أَجْرَهُ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ وَقَاهُ اللَّهُ عَزَّوَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ.

رواه احمد ٣/٢٦٦

38. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: He who calls towards the right path, and people act upon it (even) after him. Allāh ﷻ continues his reward till the Day of Resurrection, then Allāh ﷻ would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

﴿ 39 ﴾ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه ابو داؤد، باب في الدال على الخير، رقم: ٥١٢٩

39. Abu Mas'úd Badrí رضي الله عنه narrates that Rasúlullāh ﷺ said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwúd)

﴿ 40 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

رواه مسلم، باب من سن سنة حسنة.....، رقم: ٦٨٠٤

40. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect.

(Muslim)

﴿ 41 ﴾ عَنْ عَلْقَمَةَ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خُطِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَأَتْنِي عَلَى طَوَائِفٍ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: مَا بَالُ أَقْوَامٍ لَا يُفْقَهُونَ جِيرانَهُمْ، وَلَا يَعْلَمُونَهُمْ، وَلَا يَعِظُونَهُمْ، وَلَا يَأْمُرُونَهُمْ، وَلَا يَنْهَوْنَهُمْ، وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُونَ مِنْ جِيرانِهِمْ، وَلَا يَتَفَقَّهُونَ، وَلَا يَتَعِظُونَ وَاللَّهِ لَيَعْلَمَنَّ قَوْمٌ مِنْ جِيرانِهِمْ، وَيَتَفَقَّهُونَ، وَيَتَعِظُونَ أَوْ لَا عَاجِلَ لَهُمُ الْعُقُوبَةُ، ثُمَّ نَزَلَ فَقَالَ قَوْمٌ: مَنْ تَرَوْنَهُ عَنَى بِهِؤُلَاءِ؟ قَالُوا: الْأَشْعَرِيِّينَ، هُمْ قَوْمٌ فَقَهَاءُ، وَلَهُمْ جِيرانٌ جُفَاءٌ مِنْ أَهْلِ الْمِيَاهِ وَالْأَغْرَابِ قَبْلَ ذَلِكَ الْأَشْعَرِيِّينَ، فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ قَوْمًا بِخَيْرٍ، وَذَكَرْتَنَا بِشَرٍّ، فَمَا بَالُنَا؟ فَقَالَ: لَيَعْلَمَنَّ قَوْمٌ جِيرانَهُمْ، وَلَيَعِظُنَّهُمْ، وَلَيَأْمُرُنَّهُمْ، وَلَيَنْهَوْنَهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيرانِهِمْ، وَيَتَفَقَّهُونَ، وَيَتَعِظُونَ أَوْ لَا عَاجِلَ لَهُمُ الْعُقُوبَةُ فِي الدُّنْيَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنْفِطُنْ غَيْرَنَا، فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَأَعَادُوا قَوْلَهُمْ، أَنْفِطُنْ غَيْرَنَا، فَقَالَ ذَلِكَ أَيْضًا، فَقَالُوا: أَمْهَلْنَا سَنَةً، فَأَمْهَلَهُمْ سَنَةً لِيُفْقَهُوهُمْ، وَيَعْلَمُوهُمْ، وَيَعِظُوهُمْ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ﴾ الْآيَةَ.

رواه الطبراني في الكبير عن بكير بن معروف عن علقمة،

الترغيب ١/١٢٢. بكير بن معروف صدوق فيه لين، تقريب التهذيب

41. 'Alqamah ibne-Sa'id رضي الله عنه narrates that one day Rasúlullāh ﷺ delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of *Deen* in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of *Deen*, nor accept any advice. I swear by Allāh!

These people must teach knowledge to their neighbours, and must inculcate an understanding of *Deen* in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of *Deen* from their neighbours, and attain an understanding of *Deen* and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash'arí tribe. They have understanding of *Deen* while the villagers living in their vicinity are ignorant of *Deen*. This news reached the Al Ash'arí people. They came to Rasúlullāh ﷺ and said: O Rasúlullāh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: That people should teach their neighbours knowledge of *Deen*, advise them, enjoin them to do good, and forbid them from evil. And, others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of *Deen*; If this does not happen, I will soon punish all of them strongly in this world. The Al Ash'arí people said: O Rasúlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasúlullāh ﷺ repeated his statement. They repeated: O Rasúlullāh ﷺ! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasúlullāh ﷺ again reiterated his words. At this, the Al Ash'arí people said: Give us one year for this work. He granted them a year to inculcate an understanding of *Deen* in them, teach them and advise them.

Then Rasúlullāh ﷺ recited this verse of AlQur' ān:

Curses were pronounced on those among Baní Isrā'íl who rejected faith by Dāwúd (عليه السلام), and 'Isā (عليه السلام) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part. (Tabrānī, Targhib)

﴿ 42 ﴾ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: يُجَاءُ

فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: يَا فُلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمُ عَنِ الْمُنْكَرِ وَآتِيهِ.

رواه البخارى، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٧

42. Usama ibne-Zaid Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: A man will be brought on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I, was enjoining upon you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (Bukhārī)

﴿ 43 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرَى بِنِى عَلَى قَوْمٍ تُقَرَضُ شِفَاهُهُمْ بِمَقَارِيضٍ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالُوا: خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْْقِلُونَ.

رواه احمد ١٢٠/٣

43. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: I passed on the night of ascension (Mai'rāj) by a people whose lips were being cut with scissors of fire. I asked Jibraíl: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Musnad Ahmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLÁH TA'ÁLÁ

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال: ٧٤]

Allāh ﷻ says: Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them; these are the believers in truth. For them. is forgiveness, and a bountiful provision.

(Al-Anfāl: 74)

وَقَالَ تَعَالَى: ﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ ۝ خَالِدِينَ فِيهَا أَبَدًا ۖ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿

[التوبة: ٢٠-٢٢]

Allāh ﷻ says: Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful. Their *Rabb* gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs. They will dwell therein forever. Verily, with Allāh is a great reward. (At-Taubah: 20-22)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

[العنكبوت: ٦٩]

Allāh ﷻ says: As for those who strive hard in Us (For Our Cause), We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers. (Al-'Ankabot: 69)

وَقَالَ تَعَالَى: ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

[العنكبوت: ٦]

Allāh ﷻ says: And whosoever strives hard (in Allāh 's cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds.

(Al-Ankabūt: 6)

وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

[الحجرات: ١٥]

Allāh ﷻ says: The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful. (Al-Hujurāt: 15)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ۚ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۚ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

[الصف: ١٠-١٢]

Allāh ﷻ says: O you who believe! Shall I tell you about a bargain that will save you from a painful punishment? You should believe in Allāh and His Messenger, and should strive for the cause of Allāh with your wealth and your lives. That

is better for you, if you but knew it .
He will forgive your sins and enter
you into gardens underneath which
rivers flow, and pleasant dwellings
in everlasting gardens of. That is
the supreme triumph.

Aṣ-Ṣaff 61: 10-12

Allāh Subḥānahū wa Ta'ālā said to
His Prophet Ṣallallāhu 'alaihi
wasallam:

Say: If your fathers, and your sons,
and your brothers, and your wives,
and your tribe, and the wealth you
have acquired, and the commerce
in which you fear a decline and
your homes which are dear to you,
are more beloved to you than Allāh
and His Messenger and striving in
His way, then wait till Allāh brings
His decision (of punishment).
Allāh does not guide the sinful
disobedient.

At-Taubah 9: 24

Allāh Subḥānahū wa Ta'ālā says:

Spend your wealth for the cause of
Allāh, and do not throw yourself
into destruction by your own hands
(by not striving for the cause of
Allāh); and do good. Indeed!
Allāh loves the beneficent.

Al-Baqarah 2: 195

وقال تعالى:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وِإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْرَبْتُمْوهَا وَأَسْجِدُكُمْ تَخْشَوْنَ كَسَادَهَا
وَمَسَاجِدُكُمْ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرْبَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

[التوبة: ٢٤]

وقال تعالى:

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ
إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

[البقرة: ١٩٥]

AHĀDĪTH

٤٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ أَخِفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللَّهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَى ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبِلَالٍ طَعَامٌ بِأَكْلِهِ دُونَ كَيْدٍ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ. رواه الترمذی وقال: هذا حديث حسن صحيح. باب أحاديث عائشة وأنس. رقم: ٢٤٧٢

44. Anas Radiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal's armpit. (Tirmidhī)

٤٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمَتَابِعَةَ طَائِرًا وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. رواه الترمذی وقال: هذا حديث حسن صحيح. باب ما جاء في معيشة النبي ﷺ وأهله. رقم: ٢٣٦٠

45. Ibne-'Abbās Radiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ، يَوْمَيْنِ مُتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. رواه مسلم. باب الدنيا سجن للمؤمن وجنة للكافر. رقم: ٧٤٤٥

46. 'Ā'ishah Radiyallāhu ‘anha narrates that until the death of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

٤٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا نَأَوَلَتْ النَّبِيَّ ﷺ كِسْرَةً مِنْ خُبْزِ شَعِيرٍ فَقَالَ: هَذَا أَوَّلُ طَعَامٍ أَكَلَهُ أَبُوكَ مِنْهُ ثَلَاثَةَ أَيَّامٍ. رواه أحمد

والطبرانی وزاد فقال: مَا هَذِهِ؟ فَقَالَتْ: قُرْصُ خَبْزَتُهُ، فَلَمْ تَطْبُ نَفْسِي حَتَّى آتَيْتُكَ بِهِذِهِ الْكِسْرَةَ.

ورجالهما ثقات، مجمع الزوائد ١٠/٥٦٢

47. Anas ibne-Mālik رضي الله عنه narrates that Fatima Radiyallāhu 'anha presented a piece of barley bread to Nabí ﷺ. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you.

(Musnad Ahmad, Tabarāni, Majma-uz-Zawaid)

﴿ 48 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ.

رواه البخارى، باب الصحة والقراغ.....رقم: ٦٤١٤

48. Sahl ibne-Sa'd As Sā'idí رضي الله عنه narrates that we were with Rasúlullāh ﷺ in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is the life in the Hereafter; forgive the *Ansār* (helpers) and *Muhājirín* (emigrants).

(Bukhārī)

﴿ 49 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

رواه البخارى، باب قول النبي ﷺ كن في الدنيا كأنك غريب.....رقم: ٦٤١٦

49. Abdullah Ibne-'Umar Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ held my shoulder (to emphasize the importance of the advice and said: Live in the world, as if you are a stranger or a moving traveller.

(Bukhārī)

﴿ 50 ﴾ عَنْ عَمْرِو بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَوَالِي مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ. (وهو بعض الحديث) رواه البخارى،

باب ما يحذر من زهرة الدنيا.....رقم: ٦٤٢٥

50. 'Amr ibne-'Auf رضي الله عنه narrates that Rasúlullāh ﷺ said: I swear by Allāh, it is not poverty that I fear for you. but I fear that worldly

things maybe given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful.

(Bukhārī)

Note: Rasūlullāh ﷺ saying; "it is not poverty that I fear", means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fath-ul-Bārī)

﴿ 51 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَتِ الدُّنْيَا

تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. رواه الترمذی وقال: هذا حديث

صحيح غريب، باب ماجاء فى هوان الدنيا على الله عز وجل، رقم: ۲۳۲۰

51. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said: If the world was worth a mosquito's wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

﴿ 52 ﴾ عَنْ عُرْوَةَ رَحِمَهُ اللَّهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ! يَا ابْنَ

أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ

فِي آيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَا خَالَهٗ! فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الْإِسْوَدَانِ:

التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم، باب الدنيا سجن للمؤمنين.....، رقم: ۷۴۵۲

52. 'Urwah Rahimahullāh narrates that 'A'ishah Radiyallāhu 'anha used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasūlullāh ﷺ. 'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things, dates and water. (Muslim)

Note: The majority of the dates of Madīnah are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

﴿ 53 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا خَالَطَ قَلْبَ امْرِئٍ مُسْلِمٍ رَهْجٌ فِي سَبِيلِ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

رواه احمد والطبرانی فی الاوسط ورجال احمد ثقات، مجمع الزوائد ٥٠٢/٥

53. 'A'ishah Radiyallāhu 'anha narrates: I heard Rasūlullāh ﷺ saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him.

(Musnad Ahmad, Tabarāni. Majma- 'uz-Zawāid)

﴿ 54 ﴾ عَنْ أَبِي عُبَيْسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ حَرَّمَهُمَا اللَّهُ عَزَّوَجَلَّ عَلَى النَّارِ.

رواه احمد ٤٧٩/٣

54. Abu 'Abs رضي الله عنه narrates that Rasūlullāh ﷺ said: Whosoever's feet become dusty in the Path of Allāh ﷻ; Allāh ﷻ will prohibit those feet from Hell-Fire.

(Musnad Ahmad)

﴿ 55 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا.

رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٢

55. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect *Īmān* can never be together in the heart of a slave of Allāh.

(Nasai)

﴿ 56 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ، وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٍ أَبَدًا.

رواه النسائي، باب فضل من عمل في سبيل الله على قدمه، رقم: ٣١١٥

56. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim.

(Nasai)

﴿ 57 ﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَغْبَارُ وَجْهَهُ فِي سَبِيلِ اللَّهِ إِلَّا آمَنَ اللَّهُ وَجْهَهُ يَوْمَ الْقِيَامَةِ، وَمَا مِنْ رَجُلٍ يَغْبَارُ قَدَمَاهُ فِي سَبِيلِ اللَّهِ إِلَّا آمَنَ اللَّهُ قَدَمَيْهِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

رواه البيهقي في شعب الایمان ٤٣/٤

57. Abu Umāma Bāhilī رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone whose face gets dusty in the Path of Allāh, Allāh will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allāh. Allāh will safeguard his feet on the Day of Resurrection from Hell-Fire.

(Baihaqī)

﴿ 58 ﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَوْمَ

فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ. رواه النسائي، باب فضل الرباط، رقم: ٣١٧٢

58. 'Uthmān ibne-'Affān رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: A day spent in the Path of Allāh is better than a thousand other days.

(Nasāī)

﴿ 59 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: غَدَاةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(وهو بعض الحديث) رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٦٨

59. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: A morning or an evening spent in the Path of Allāh is better than the world and all that it contains.

(Bukhārī)

Note: It means that if the world and all that it contains is spent in the Path of Allāh, the reward of one morning or an evening in the Path of Allāh will be much more. (Mirqāt)

﴿ 60 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْغُبَارِ مِنْكَ يَوْمَ الْقِيَامَةِ.

رواه ابن ماجه، باب الخروج في النفي، رقم: ٢٧٧٥

60. Anas ibne-Mālik رضي الله عنه narrates that Rasūlullāh ﷺ said: He who goes out for an evening in the Path of Allāh will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body.

(Ibne-Mājah)

﴿ 61 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِشُعْبٍ فِيهِ عُيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعَجَبَتْهُ لَطِيبُهَا، فَقَالَ: لَوْ اغْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ

وَلَنْ أَفْعَلَ حَتَّى أَسْتَاذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، إِلَّا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْزُوا فِي سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقٍ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في الغدو..... رقم: ۱۶۵۰

61. Abu Hurairah رضی اللہ عنہ narrates that a Sahābī of Nabī ﷺ passed by a valley having a small spring of sweet water. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasūlullāh ﷺ. So, he mentioned this to Rasūlullāh ﷺ, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allāh for a short while is more virtuous than his offering *Salāt* for seventy years in his home. Do you not want that Allāh should for gives you, and sends you to Paradise? Go out for *Jihad* in the Path of Allāh. He who fought in the Path of Allāh, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmidhī)

﴿ 62 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ صَدَعَ رَأْسَهُ فِي سَبِيلِ اللَّهِ فَاحْتَسَبَ، غُفِرَ لَهُ مَا كَانَ قَبْلَ ذَلِكَ مِنْ ذَنْبٍ.

رواه الطبرانی فی الكبير و استاده حسن، مجمع الزوائد ۳۰/۳

62. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who suffers a headache in the Path of Allāh, and hopes for a reward, then all his past sins are forgiven.

(Tabarāni, Majma-'uz-Zawāid)

﴿ 63 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: أَيُّمَا عَبْدٍ مِنْ عِبَادِي خَرَجَ مُجَاهِدًا فِي سَبِيلِي ابْتِغَاءَ مَرْضَاتِي ضَمِنْتُ لَهُ أَنْ أَرْجِعَهُ بِمَا أَصَابَ مِنْ أَجْرٍ وَغَنِيمَةٍ، وَإِنْ قَبِضْتُهُ أَنْ أَغْفِرَ لَهُ، وَأَرْحَمَهُ، وَأُدْخِلَهُ الْجَنَّةَ.

رواه احمد ۱۱۷/۲

63 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma reported from Nabī ﷺ in one of *Hadīth Qudsī* narrated by him that his *Rabb Tabāraka wa Ta'ālā* has said: Any slave from amongst My slaves goes out as

a *Mujāhid* in My Path, only to please Me, I guarantee that either I shall return him' back with a reward and captured enemy assets, or if I recall his soul, then I will forgive him, bless him and send him to Paradise. (Musnad Ahmad)

﴿ 64 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي وَتَصَدِيقًا بِرُسُلِي، فَهُوَ عَلَى ضَامِنٍ أَنْ أَدْخِلَهُ الْجَنَّةَ أَوْ أَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ تَعَالَى، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِمَ، لَوْ نُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَا أَنْ يَشُقُّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوِ دِدْتُ أَنْيَ أَغْزُو فِي سَبِيلِ اللَّهِ فَأَقْتُلُ، ثُمَّ أَغْزُو فَأَقْتُلُ، ثُمَّ أَغْزُو فَأَقْتُلُ.

رواه مسلم، باب فضل الجهاد..... رقم: ٤٨٥٩

64. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: Allāh guarantees that he who goes in His Path, solely for *Jihad* in His Path believing in Him and affirming the truth of His Prophets, for him I guarantee to send him to Paradise or return him to his home from where he came out with reward and captured enemy assets. (Then he said:) By Him, In whose Hand is Muhammad's life, any person who gets wounded in the Path of Allāh, will come on the Day of Resurrection, with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood, but its smell would be the smell of musk. By Him, in Whose Hand is Muhammad's life, had it not been hard upon the Muslims I would have never stayed behind any expedition, which was going out to fight in the Path of Allāh. But, I do not have the means to provide all of them with conveyance nor do the Muslims have the means. And it will be hard on them to remain behind, when I go forth. By Him, in Whose Hand is Muhammad's life, I love to fight in the Path of Allāh and get martyred, to fight again and be martyred, to fight again and be martyred. (Muslim)

﴿ 65 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ.

رواه أبو داود، في النهي عن العينة، رقم: ٣٤٦٢

65. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up *Jihad*, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your *Deen* (which also includes struggle in the Path of Allāh).

(Abu Dāwūd)

﴿ 66 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ بِغَيْرِ اثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثَلَمَةٌ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في فضل المرباط، رقم: ١٦٦٦

66. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: One who meets Allāh, without a mark of *Jihad*, he will meet Allāh with a flaw in him.

(Tirmidhi)

Note: The mark of *Jihad* includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services.

(Sharh-ut-Tibī)

﴿ 67 ﴾ عَنْ سُهَيْلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَقَامُ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمَرَةً فِي أَهْلِهِ.

رواه الحاكم ٢٨٢/٣

67. Suhail رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family.

(Mustadrak Hākim)

﴿ 68 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَعَدَا أَصْحَابَهُ فَقَالَ: اتَّخَلَّفْتُ فَأُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ أَلْحَقَهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ ﷺ رَأَاهُ فَقَالَ لَهُ: مَا مَنَعَكَ أَنْ تَعُدَّوْا مَعَ أَصْحَابِكَ؟

فَقَالَ: أَرَدْتُ أَنْ أَصَلِّيَ مَعَكَ ثُمَّ الْحَقُّهُمْ، فَقَالَ: لَوْ أَنْفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا أَذْرَكَتُ فَضْلَ غَدَوَتِهِمْ.

رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في السفر يوم الجمعة، رقم: ٥٢٧

68. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ deputed 'Abdullāh ibne-Rawīha ر.ه. on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer *Salāt* with Rasūlullāh ﷺ, and join them later. When he offered *Salāt* with Nabī ﷺ, he was seen by Nabī ﷺ. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer *Salāt-ul-Jumu 'ah* with you and then join them. Rasūlullāh ﷺ said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhī)

﴿ 69 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِسَرِيَّةٍ تَخْرُجُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنْخَرُجَ اللَّيْلَةَ أَمْ نَمُكُ حَتَّى نُصْبِحَ؟ فَقَالَ: أَوْ لَا تُحِبُّونَ أَنْ تَبِيتُوا فِي خَرِيفٍ مِنْ خَرَائِفِ الْجَنَّةِ وَالْخَرِيفُ الْحَدِيقَةُ.

السنن الكبرى ١٥٨/٩

69. Abu Hurairah ر.ه. narrates that Rasūlullāh ﷺ ordered a contingent to go in the Path of Allāh. They asked: O Rasūlullāh! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise. (Sunan Kubrā)

﴿ 70 ﴾ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ لَوْ قِيَّتْهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

رواه البخارى، باب و سَمَى النَّبِيُّ ﷺ الصَّلَاةَ عَمَلًا، رقم: ٧٥٣٤

70. Ibne-Mas'ūd ر.ه. narrates that a man asked Nabī ﷺ, what deeds are the best? He replied: Offering *Salāt* on time; kindness to parents; and *Jihad* in the Path of Allāh. (Bukhārī)

﴿ 71 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ، إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَاتَ أَذْخَلَهُ اللَّهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ عَلَى اللَّهِ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللَّهِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ.

رواه ابن حبان، قال المحقق: الحديث صحيح ٢٥٢/٢

71. Abu Umamah رضي الله عنه narrates that Rasūlullāh ﷺ said: Three people and who are under Allāh's protection. If alive, they are sustained and looked after, and if they die, Allāh will send them to Paradise. 1. One who enters his house and offers Salam, he is under Allāh's guarantee; 2. One who goes to the masjid, he is under Allāh's guarantee; 3. One who goes out in the Path of Allāh, he is under Allāh's guarantee. (Ibne-Hibbān)

﴿ 72 ﴾ عَنْ حُمَيْدِ بْنِ هِلَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الطُّفَاوَةِ، طَرِيقُهُ عَلَيْنَا، يَأْتِي عَلَى الْحَيِّ، فَيَحْدِثُهُمْ، قَالَ: أَتَيْتُ الْمَدِينَةَ فِي عَيْرٍ لَنَا، فَبِعْنَا بِضَاعَتَنَا، ثُمَّ قُلْتُ: لَا نَطْلُقَنَّ إِلَى هَذَا الرَّجُلِ، فَلَا تَيْنَ مَنْ بَعْدِي بِخَبْرِهِ، قَالَ: فَأَنْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يُرِينِي بَيْتًا، قَالَ: إِنَّ امْرَأَةً كَانَتْ فِيهِ، فَخَرَجْتُ فِي سَرِيَّةٍ مِنَ الْمُسْلِمِينَ، وَتَرَكْتُ ثِنْتَيْ عَشْرَةَ عَنَزَةً وَصِيصَتَهَا الَّتِي تَنْسِجُ بِهَا، فَقَقَدْتُ عَنَزًا مِنْ غَنَمِهَا وَصِيصَتَهَا، قَالَتْ: يَا رَبِّ! (إِنَّكَ) قَدْ ضَمَنْتَ لِمَنْ خَرَجَ فِي سَبِيلِكَ أَنْ تَحْفَظَ عَلَيْهِ، وَإِنِّي قَدْ فَقَدْتُ عَنَزًا مِنْ غَنَمِي وَصِيصَتِي، وَإِنِّي أُنْشِدُكَ عَنَزِي وَصِيصَتِي، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ لَهُ شِدَّةَ مُنَاشَدَتِهَا لِرَبِّهَا تَبَارَكَ وَتَعَالَى، قَالَ رَسُولُ اللَّهِ ﷺ: فَأَصْبَحْتُ عَنَزَهَا وَمِثْلَهَا، وَصِيصَتَهَا وَمِثْلَهَا، وَهَاتِيكَ، فَأَتَيْتُهَا، فَاسْأَلَهَا إِنْ شِئْتَ، قَالَ: قُلْتُ: بَلْ أَصْدَقُكَ.

رواه احمد، ورجاله رجال الصحيح، مجمع الزوائد ٥/٤٠٥

72. Humaid ibne-Hilal رضي الله عنه narrates that there was a man from Tafawāh, whose way was through us. He used to come to our tribe (while travelling) and relate Ahādīth. He said: I went to Madīnah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasūlullāh ﷺ) and find out about him and tell my tribe about him. When I met Rasūlullāh ﷺ, he showed me a house and said: There is a woman in that house. She went out in the Path of Allāh with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasūlullāh

mentioned about how profoundly the woman implored her *Rabb Tabaraka wa Ta 'ālā*. Rasūlullāh ﷺ said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allāh). And there she is! Go and ask her if you wish. The Tūfāwī man replied: No, I testify to what you say. (Musnad Ahmad, Majma- 'uz-Zawāid)

﴿ 73 ﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ، فَإِنَّه بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، يَذْهَبُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ (وَزَادَ فِيهِ غَيْرُهُ): وَجَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ، وَلَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه، ووافقه الذهبي ٢٤٨٦

73. 'Ubadah ibne-Samit رضي الله عنه narrates that Rasūlullāh ﷺ said: You must do *Jihad* in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh. (Mustadrak Hakim)

﴿ 74 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أئْذَنْ لِي بِالسِّيَاحَةِ، قَالَ النَّبِيُّ ﷺ: إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ.

رواه ابو داود، باب فى النهى عن السباحة، رقم: ٢٤٨٦

74. Abu Umama رضي الله عنه narrates that a man asked: O Rasūlullāh! Please allow me to travel as tourist. Nabī ﷺ replied: The tourism of my *Ummah* is to strive in the Path of Allāh, ﷻ. (Abu Dāwūd)

﴿ 75 ﴾ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْرَبُ الْعَمَلِ إِلَى اللَّهِ عَزَّوَجَلَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَلَا يُقَارِبُهُ شَيْءٌ.

رواه البخارى فى التاريخ وهو حديث حسن، الجامع الصغير: ٢٠١/١

75. Fadālah ibne-'Ubaid رضي الله عنه narrates that Rasūlullāh ﷺ said: The deed which brings one closest to Allāh ﷻ is to strive in the

Path of Allāh. No other good deed can be better than *Jihad* itself in getting Allāh's closeness. (Bukhārī, Jāma' 'us-Saghīr)

﴿ 76 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ قَالُوا: ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعْبِ يَتَّقِي رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء أي الناس افضل، رقم: ۱۶۶۰

76. Abu Sa'id Al-Khudhri رضي الله عنه narrates that Rasūlullāh ﷺ was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabah asked: Who is next? He replied: *Mu'min* who lives in a valley amongst the valleys and fears his *Rabb* and people are saved from his mischief. (Tirmidhi)

﴿ 77 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَعْبُدُ اللَّهَ فِي شُعْبٍ مِنَ الشُّعْبِ، قَدْ كَفَى النَّاسَ شَرًّا.

رواه ابو داؤد، باب في ثواب الجهاد، رقم: ۲۴۸۵

77. Abu Sa'id Al Khudhri رضي الله عنه narrates that Nabí ﷺ was asked: Who amongst the *Mu'minín* has the most perfect *Ímān*? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dawūd)

﴿ 78 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَوْقِفُ سَاعَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ الْقَدْرِ عِنْدَ الْحَجَرِ الْأَسْوَدِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ۴۶۳/۱۰

78. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of *Al-Qadr* in front of *Hajaril-Aswad* (the Black Stone). (Ibne-Hibban)

Note: Worshipping on the Night of *Al-Qadr* is more virtuous than worshipping for a thousand months as mentioned in *Suratul Qadr*

﴿ 79 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ.

رواه احمد ٢٦٦/٣

79. Anas ibne-Malik رضي الله عنه narrates that Nabí ﷺ said: For every prophet there is monasticism. - The monasticism of my *Ummah* is striving in the Path of Allāh ﷻ. (Musnad Ahmad)

Note: Monasticism (*Rahbānīyah*) means a life of abstinence and self-denial from worldly pleasures.

﴿ 80 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْخَاشِعِ الرَّائِعِ السَّاجِدِ.

رواه النسائي، باب مثل المجاهد في سبيل الله عز وجل، رقم: ٣١٢٩

80. Abu Huraira رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: The example of a *Mujahid* in the Path of Allāh - and Allāh knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allāh, completely submitting to Him, bowing and prostrating. (Nasai)

﴿ 81 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَفْتُرُ مِنْ صَوْمٍ وَلَا صَدَقَةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ إِلَى أَهْلِهِ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٦/١٠

81. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: The example of a *Mujāhid* in the Path of Allāh, is like a man who fasts, spends the night reciting the Qur'ān in *Salāt*, and does not give up fasting and giving *Sadaqah* until the *Mujāhid* returns to his family. (Ibne-Hibbān)

﴿ 82 ﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتُفِيرْتُمْ فَانْفِرُوا.

رواه ابن ماجه، باب الخروج في النفير، رقم: ٢٧٧٣

82. Ibne- 'Abbas Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Whenever you are asked to go out in the Path of Allāh, you must go out. (Ibne-Mājah)

﴿ 83 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ: أَعِدْهَا عَلَيَّ، يَا رَسُولَ اللَّهِ! ففَعَلَ ثُمَّ قَالَ: وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ.

رواه مسلم، باب بيان ما أعدّه الله تعالى للمجاهد.....، رقم: ٤٨٧٩

83. Abu Sa'id Al-Khudhri رضي الله عنه narrates that Rasūlullāh ﷺ said: O Abu Sa'id! Whosoever has most willingly acknowledge Allāh as his *Rabb*, Islam as his religion, and Muhammad ﷺ His Messenger; Paradise is incumbent for him. Abu Sa'id رضي الله عنه liked this, and said: O Rasūlullāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks - the distance between two ranks is like the distance between the heavens and the earth. Abu Sa'id asked: O Rasūlullāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

﴿ 84 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِنْ وَلَدٍ بِهَا فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلَدِهِ قَالُوا: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلَدِهِ قِيسَ لَهُ مِنْ مَوْلَدِهِ إِلَى مُنْقَطِعِ اثَرِهِ فِي الْجَنَّةِ.

رواه النسائي، باب الموت بغير مولده، رقم: ١٨٣٣

84. Abdullāh ibne-Amr Radiyallāhu 'anhuma narrates that a man died in *Madinah*, he was one of those who were born in *Madīnah*. Rasūlullāh ﷺ offered his funeral *Salāt*, then said: Alas! He would have died somewhere else other than his place of birth! The Sahabah said: O Rasūlullāh! Why so? He replied:

When a person dies at a place other than his birthplace, he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasāi)

﴿ 85 ﴾ عَنْ أَبِي قُرْصَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ هَاجِرُوا وَتَمَسَّكُوا بِالْإِسْلَامِ، فَإِنَّ الْهَجْرَةَ لَا تَنْقُطِعُ مَا دَامَ الْجِهَادُ.

رواه الطبراني ورجاله ثقات، مجمع الزوائد ٦٥٨/٩

85. Abu Qirsafah رضي الله عنه narrates that Rasúlullāh ﷺ said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as *Jihad* continues. (Tabarānī, Majma-'uz-Zawāid)

Note: Just as *Jihad* will continue till the Day of Resurrection, so will migration; which includes, leaving one's home for the sake of spreading, learning and guarding Islam.

﴿ 86 ﴾ عَنْ مُعَاوِيَةَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: الْهِجْرَةُ خَصْلَتَانِ، إِحْدَاهُمَا: هَجْرُ السَّيِّئَاتِ، وَالْأُخْرَى: يُهَاجِرُ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تَقْبَلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُولَةً حَتَّى تَطْلُعَ الشَّمْسُ مِنَ الْمَغْرِبِ، فَإِذَا طَلَعَتْ طُبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكُفِيَ النَّاسُ الْعَمَلُ. رواه احمد و الطبراني في الاوسط والصغير ورجال احمد ثقات، مجمع الزوائد ٥٦/٤٥٦

86. Mu'awiyah, 'Abdur Rahman ibne-'Auf and 'Abdullāh ibne'Amr ibnil 'As Radiyallāhu 'anhum narrate that Rasúlullāh ﷺ said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till *Taubah* (turning in repentance) is acceptable; and the acceptance of *Taubah* (repentance will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Musnad Ahmad, Tabarānī, Majma-'uz-Zawāid)

﴿ 87 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: أَنْ تَهْجِرَ مَا كَرِهَ رَبُّكَ عَزَّوَجَلَّ وَ قَالَ رَسُولُ اللَّهِ ﷺ: الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَ هِجْرَةُ الْبَادِي، فَأَمَّا الْبَادِي فَيُجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بَلَاءً وَ أَعْظَمُهُمَا أَجْرًا. رواه النسائي باب هجرة البادى، رقم: ٤١٧٠

87. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that a man said: O Rasúlullāh! Which migration is the best? He replied: You give up all those things that are disliked by Your *Rabb* ﷻ. And Rasúlullāh ﷺ said: Migration is of two types; migration of city dweller and migration of villagers. Migration of a villager is that, whenever he is called, he comes, and whenever he is commanded, he obeys. And the migration of a city dweller is

greater in trial, and more rewarding. (Nasa'i)

Note: The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.

٨٨- عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: وَتُهَاجِرُ؟ قُلْتُ: نَعَمْ، قَالَ: هِجْرَةُ الْبَادِيَةِ أَوْ هِجْرَةُ الْبَائِتَةِ؟ قُلْتُ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: هِجْرَةُ الْبَائِتَةِ، وَهِجْرَةُ الْبَائِتَةِ: أَنْ تَقْبَلَ مَعَ رَسُولِ اللَّهِ ﷺ، وَهِجْرَةُ الْبَادِيَةِ: أَنْ تَرْجِعَ إِلَى بَادِيَتِكَ، وَعَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَكْرَهِكَ وَمَنْشَطِكَ وَأَفْرَةٍ عَلَيْكَ. (وهو بعض الحديث) رواه الطبرانی ورجاله ثقات، مجمع الرواة ٥/٤٥٨

88. Wāthilah ibn al Asqa' Raḍiyallāhu 'anhu narrates that: Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (*Bādiyah*) migration or obligatory (*Bāttah*) migration? I asked him: Which is more rewarding? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Ṣallallāhu 'alaihi wasallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to *Amīr* and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabaranī, Majma'uz-Zawā'id)

Note: Obligatory migration (*Bāttah*) from Makkah to Madīnah was observed during the time of Rasūlullāh Ṣallallāhu 'alaihi wasallam prior to the victory of Makkah. Acceptable migration (*Bādiyah*) is to go out for a cause of Allāh and return to your place.

٨٩- عَنْ أَبِي فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكَ بِالْهِجْرَةِ فَإِنَّهُ لَا مِثْلَ لَهَا. رواه النسائي، باب البحث على الهجرة، رقم: ٤١٧٢

89. Abu Fāṭima Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasa'i)

٩٠- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ، وَمَنْبِجَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طُرُوقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ. رواه الترمذی وقال: هذا حديث حسن عريب صحيح، باب ما جاء في فضل الخدمة في سبيل الله، رقم: ١٦٢٧

90. Abu Umama رضي الله عنه narrates that Rasúlullāh ﷺ said: The best *Sadaqah* is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Tirmidhi)

﴿ 91 ﴾ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ. قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ: قَبْلَ يَوْمِ الْقِيَامَةِ.

رواه ابو داؤد، باب كراهية ترك الغزو، رقم: ٢٥٠٣

91. Abu Umamah رضي الله عنه narrates that Nabí ﷺ said: He who did not participate in *Jihad*; or equipped a *Mujahid* (the man who strives in the Path of Allāh); or looked after the family of one who is in *Jihad*, Allāh will inflict him with some calamity. The narrator of *Hadíth*, Yazíd ibne-'Abde Rabb ih refers to a calamity prior to the Day of Resurrection. (Abu Dāwúd)

﴿ 92 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ فَقَالَ: لِيَخْرُجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ ثُمَّ قَالَ لِلْقَاعِدِ: أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ.

رواه مسلم، باب فضل اعانة الغازي في سبيل الله، رقم: ٤٩٠٧

92. Abu Sa'íd Al-Khudhrí رضي الله عنه narrates that Rasúlullāh ﷺ sent a message to Banú Lihyān that said: From every two men, one man should go out in the Path of Allāh. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allāh, for him will be half the reward. (Muslim)

﴿ 93 ﴾ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ جَهَّزَ حَاجًّا، أَوْ جَهَّزَ غَازِيًا، أَوْ خَلَفَهُ فِي أَهْلِهِ، أَوْ فَطَرَ صَائِمًا، فَلَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا.

رواه البيهقي في شعب الإيمان ٣/ ٤٨٠

93. Zaid ibne-Khalid Juhaní رضي الله عنه narrates that Rasúlullāh ﷺ said: He who assists one going for *Hajj*; or in the Path of Allāh; or looks after his family in his absence; or helps break the fast of one fasting;

for him the reward is like those going for *Hajj*, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

﴿ 94 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَلَهُ مِثْلُ أَجْرِهِ وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، وَانْفَقَ عَلَى أَهْلِهِ فَلَهُ مِثْلُ أَجْرِهِ.

رواه الطبرانی في الاوسط و رجاله رجال الصحيح، مجمع الزوائد ٥١٥/٥

94. Zaid ibne-Thabit رضي الله عنه narrates that Nabí ﷺ said: He who helps prepare for the journey of one going in the Path of Allāh, for him is the same reward. And he who looks after the families of those in the Path of Allāh in their absence, and spends on their families, for him also is the same reward.

(Tabarānī. Majma- 'uz-Zawāid)

﴿ 95 ﴾ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَخَانَهُ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ: هَذَا خَانَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ؟

رواه النسائي، باب من خان غازیاً فی اهله، رقم: ٣١٩٢

95. Buraidah رضي الله عنه narrates that Rasúlullāh ﷺ said: The respect of the women folk of the people who go out in the Path of Allāh, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that this is that man who, betrayed your family; so take as many good deeds of his as you wish. Rasúlullāh ﷺ then said: What do you think? (will this man leave any good deeds behind?). (Nasāī)

﴿ 96 ﴾ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ.

رواه مسلم، باب فضل الصدقة في سبيل الله، رقم: ٤٨٩٧

96. Abu Mas'úd Al-Ansarí رضي الله عنه narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allāh. Rasúlullāh ﷺ said: On the Day of

Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings.

(Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

﴿ 97 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْغَزَا وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ، قَالَ: إِنَّتَ فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ، فَاتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يُقَرِّبُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ! أَعْطِنِيهِ الَّذِي تَجَهَّزْتَ بِهِ، وَلَا تَحْبِسِي عَنْهُ شَيْئًا، فَوَاللَّهِ! لَا تَحْبِسِي مِنْهُ شَيْئًا فَيَبَارِكَ لَكَ فِيهِ.

رواه مسلم، باب فضل اعانة الغازي.....، رقم: ٤٩٠١

97. Anas ibne-Malik رضي الله عنه narrates that a young man from the tribe of Aslam said: O Rasúlullāh! I wish to go in the Path of Allāh, but I do not have anything to equip myself with. He said: Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person: and said: Rasúlullāh ﷺ sends you his *Salāt* and says that you give me all that stuff that you have prepared for *Jihad*. (The man asked his wife): So and so! Give him all I have prepared for *Jihad* and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it. as there will be no blessing in it for you.

(Muslim)

﴿ 98 ﴾ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَسَسَ فَرَسًا فِي سَبِيلِ اللَّهِ كَانَ سِتْرَهُ مِنْ نَارٍ.

رواه عبد بن حميد، المستند الجامع ٥٤٧/٥

98. Zaid ibne-Thabit رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: He who donates a horse for the cause of Allāh, this deed will become a barrier for him from the Hell-Fire.

(‘Abd lbne-Humaid, Musnad Jāmi’)

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA'ĀLÁ

VERSES OF QUR'ÁN

قَالَ اللَّهُ تَعَالَى: ﴿إِذْهَبْ أَنْتَ وَآخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي﴾ ۝ إِذْهَبَا إِلَى
فِرْعَوْنَ إِنَّهُ طَغَى ۝ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ۝ قَالَا رَبَّنَا إِنَّنَا نَخَافُ
أَنْ يُقْرَطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ۝ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ۝

[طه: ٤٢-٤٦]

Allāh ﷻ says: sent Músā and Harún ؑ for *Dawat* to Fir'aun and said to them: Go, you and your brother, with My signs, and never be lethargic in remembering Me. Go, both of you, to Fir'aun. He, indeed, has transgressed (the bounds). And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment). They said: O our *Rabb!* We indeed fear that he may hasten (to harm us) or he may transgress excessively. He (Allāh) said: Fear not. Verily! I am with both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir'aun, so you may convey my message fully).

(Ta hā: 42-46)

وَقَالَ تَعَالَى: ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

[آل عمران: ١٥٩]

(Aal Imrān: 159)

[الاعراف: ١٩٩-٢٠٠]

(Al-Aaraf: 199-200)

وَقَالَ تَعَالَى: ﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ [الزمر: ١٠]

(Al-Muzzammil: 10)

AHÁDÍTH

bku

الله

0.2
0.1

(10)

2.

5

تَفْقِي

7.

۱۰۰

4

...

7

10

﴿ 99 ﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ فَقَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ النَّالِ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَإِنَّا مَهْمُومٌ عَلَيَّ وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا إِنَّا بِسَحَابَةٍ قَدْ أَظْلَجَتْ، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرَيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجَبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ

عَلَى، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلِكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ (إِنْ شِئْتَ) أَطَبَقْتُ عَلَيْهِمُ الْأَخَشَبِينَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا. رواه مسلم، باب ما لقى النبي ﷺ من اذى المشركين والمنافقين، رقم: ٤٦٥٣

99. 'A'ishah Radiyallāhu 'anha wife of Nabí ﷺ narrates that she asked Rasúlullāh ﷺ: O Rasúlullāh! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of Aqabah (Taif). I presented myself to Ibne 'Abd Yā Lail ibne- Abd Kalal and offered to him Islam, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha'ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibraīl عليه السلام in it. He called me and said:

Indeed Allāh ﷻ has heard what your people have said to you and their rejection to your offer. An angel in-charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with *Salam* and said: O Muhammad! Allāh has heard what your people have said to you, and I am the angel of the mountains; and your *Rabb* has sent me to you so that I may carry out your orders. What do you want? (if you like) May I join the two mountains on them. Rasúlullāh ﷺ replied: No, but I do hope that Allāh may bring forth from their progeny, those who would worship Allāh the One, without ascribing anything as partners to Him.

(Muslim)

﴿ 100 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَقْبَلَ أَعْرَابِيٌّ فَلَمَّا دَنَا قَالَ لَهُ النَّبِيُّ ﷺ: أَيْنَ تُرِيدُ؟ قَالَ: إِلَى أَهْلِي قَالَ: هَلْ لَكَ فِي خَيْرٍ؟ قَالَ: وَمَاهُو؟ قَالَ: تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: مَنْ شَاهِدَ عَلَيَّ مَا تَقُولُ؟ قَالَ: هَذِهِ الشَّجَرَةُ فَدَعَا هَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِشَاطِئِي الْوَادِي فَأَقْبَلْتُ تَحْدُ الْأَرْضَ حَتَّى جَاءَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلَاثًا فَشَهِدَتْ أَنَّهُ

كَمَا قَالَ، ثُمَّ رَجَعْتُ إِلَى مَنْبَتِهَا وَرَجَعَ الْأَعْرَابِيُّ إِلَى قَوْمِهِ وَقَالَ: إِنْ يَتَّبِعُونِي آتِيكَ بِهِمْ
وَأِلَّا رَجَعْتُ إِلَيْكَ فَكُنْتُ مَعَكَ.

رواه الطبراني ورجاله رجال الصحيح، رواه أبو يعلى أيضا والبزار، مجمع الزوائد ٥١٧/٨

100. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that we were in a journey with Rasūlullāh ﷺ, when we met a villager. When he came closer, Nabí ﷺ asked him: Where do you intend to go? He said: To my family. Rasūlullāh ﷺ said: Should I tell you a good thing? He asked: What is that? Rasūlullāh ﷺ said: Testify:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I witness that none is worthy of worship but Allāh, Who has no partner; and I witness that Muhammad is His slave and Messenger. He said: Who is witness to your saying? Rasūlullāh ﷺ said: This tree. So Rasūlullāh ﷺ called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh ﷺ ordered for its testimony thrice. And it testified, whatever Rasūlullāh ﷺ had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh ﷺ: If my people follow me, I will come back to you with all of them, or else I will come back and live with you.

(Tabarānī, Majma-'uz-Zawā'id)

﴿101﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلِيِّ يَوْمَ خَيْبَرَ: ائْتِدْ عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَاخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَإِنَّ اللَّهَ! لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ. (وهو جزء من الحديث) رواه مسلم، باب من فضائل علي بن أبي طالب رضي الله عنه، رقم: ٦٢٢٣

101. Sahl ibne-Sa'd رضي الله عنه narrates that Rasūlullāh ﷺ said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islam, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels.

(Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

﴿102﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً.

(الحديث) رواه البخارى، باب ما ذكر عن بنى اسرائيل، رقم: ٣٤٦١

102. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this *Hadīth* is to endeavour as much as possible to convey the teachings of *Deen*. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues.

(Mazāhir-e- Haque)

﴿103﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ النَّبِيُّ ﷺ إِذَا بَعَثَ بَعْثًا قَالَ: تَأَلَّفُوا النَّاسَ، وَتَأَوَّابِهِمْ، وَلَا تُغَيِّرُوا عَلَيْهِمْ حَتَّى تَدْعُوَهُمْ فَمَا عَلَى الْأَرْضِ مِنْ أَهْلِ بَيْتٍ مَدْرٍ وَلَا وَبَرٍ إِلَّا وَأَنْ تَأْتُونِي بِهِمْ مُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ تَقْتُلُوا رِجَالَهُمْ، وَتَأْتُونِي بِنِسَائِهِمْ.

المطالب العالية ١٦٦/٢، وذكر صاحب الاصابة بنحوه ١٥٢/٣

103. 'Abdur Rahmān ibne-'Aidh رضى الله عنه narrates that whenever Rasūlullāh ﷺ sent any expedition, he told them: Develop good relation with people, and treat them kindly. Do not attack them until you have invited them to Islam. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to me as Muslims, it will be much dearer to me than killing them and bringing their women to me.

(Matālib-ul- 'Aliyah, Isābah)

﴿104﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ.

رواه ابوداؤد، باب فضل نشر العلم، رقم: ٣٦٥٩

104. Ibne-'Abbas Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Today you listen to me about *Deen* (religion); tomorrow you will be heard. And then it will be heard from those, who heard from you.

(Abu Dawūd)

﴿105﴾ عَنْ الْأَخْنَفِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَطُوفُ بِالْبَيْتِ فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ إِذْ جَاءَ رَجُلٌ مِنْ بَنِي لَيْثٍ وَأَخَذَ يَدِي فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلَى! فَقَالَ: هَلْ تَذْكُرُ إِذْ بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى قَوْمِكَ بَنِي سَعْدِ فَجَعَلْتُ أَغْرِضُ عَلَيْهِمُ الْإِسْلَامَ وَأَدْعُوهُمْ إِلَيْهِ فَقُلْتَ أَنْتَ أَنْكَ تَدْعُو إِلَى الْخَيْرِ وَتَأْمُرُ بِالْخَيْرِ وَإِنَّهُ لَيَدْعُو إِلَى الْخَيْرِ وَيَأْمُرُ بِالْخَيْرِ فَبَلَّغْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: االلَّهُمَّ اغْفِرْ لِلْأَخْنَفِ بْنِ قَيْسٍ، فَكَانَ الْأَخْنَفُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا مِنْ عَمَلِي شَيْءٍ أَرْجِي لِي مِنْهُ.

رواه الحاكم في المستدرک ۶۱۴/۳

105. Ahnaf ibne-Qais رضي الله عنه narrates that when I was performing *Tawāf* of Ka'bah (to go around the house of Allāh) during the time of 'Uthman ibne-'Affan رضي الله عنه, a man of Banu Laith came to me, and held my hand and said: May I not give you a glad tiding? I said: Do tell me. He said: Do you remember when Rasūlullāh ﷺ sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islam. You said: You are inviting us to good and enjoining us to do good and Rasūlullāh is also inviting us to good and enjoining us to do good. I conveyed this to Nabí ﷺ. He said:

"O Allāh! Forgive Ahnaf ibne-Qais Ahnaf رضي الله عنه used to say: I have greater hopes with this *Du'ā* (of Rasūlullāh ﷺ) than any of my good deeds. (Mustadrak Hakim)

﴿106﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ أَصْحَابِهِ إِلَى رَأْسِ مِنْ رُؤُوسِ الْمُشْرِكِينَ يَدْعُوهُ إِلَى اللَّهِ فَقَالَ: هَذَا إِلَٰهٌ الَّذِي تَدْعُو إِلَيْهِ أَمِنْ فِضَّةٍ هُوَ؟ أَمْ مِنْ نُحَاسٍ هُوَ؟ فَتَعَاظَمَ مَقَالَتُهُ فِي صَدْرِ رَسُولِ اللَّهِ ﷺ فَرَجَعَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ فَقَالَ: أَرْجِعْ إِلَيْهِ فَادْعُهُ إِلَى اللَّهِ، فَرَجَعَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ فَاتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ فَقَالَ: أَرْجِعْ إِلَيْهِ فَادْعُهُ إِلَى اللَّهِ، وَرَسُولُ اللَّهِ ﷺ فِي الطَّرِيقِ لَا يَعْلَمُ فَاتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّ اللَّهَ قَدْ أَهْلَكَ صَاحِبَهُ وَنَزَلَتْ عَلَى النَّبِيِّ ﷺ "وَيُرْسَلُ الصَّوَاعِقُ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ". رواه أبو يعلى، قال المحقق: اسناده حسن ۳۵۱/۳

106. Anas رضي الله عنه narrates that Rasūlullāh ﷺ deputed a Sahabí to one of the chiefs from the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of

Rasúlullāh ﷺ envoy. He returned to Nabí ﷺ and informed him. He asked the Sahabí to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Sahabí again came to Rasúlullāh and told him about his remark. He said: Go and invite him to Allāh again. Rasúlullāh ﷺ was on his way, and did not know (what happened) when that Sahabi came to Nabí ﷺ and informed him that Allāh had killed him (by lightning), and Allāh revealed this verse to Rasúlullāh ﷺ

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ

He (Allāh) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allāh.

(Musnad Abu Yala)

﴿107﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَأَدْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فَقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

رواه البخارى، باب اخذ الصدقة من الاغنياء.....، رقم: ١٤٩٦

107. Ibne- 'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ told Mu'ādh ibne-Jabal ﷺ while sending him to Yemen: You are going to such a nation who are the people of the Book. When you reach them invite them to testify: "None is worthy of worship but Allāh and Muhammad is His Messenger." If they accept this, tell them Allāh has made obligatory for them five times *Salāt* in a day and night. If they accept that too, then tell them Allāh has made *Zakāt* obligatory for them, which is to be taken from their rich and given to their poor. If they accept that too, then refrain from taking the best of their property. Protect yourself from the curse of the oppressed, for there is no barrier between him and Allāh.

(Bukhārī)

﴿108﴾ عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ خَرَجَ مَعَ خَالِدِ بْنِ الْوَلِيدِ فَأَقَمْنَا سِتَّةَ أَشْهُرٍ يَدْعُوهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُجِيبُوهُ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَأَمَرَهُ أَنْ يُقْفَلَ خَالِدًا إِلَّا رَجُلًا كَانَ مِمَّنْ مَعَ خَالِدٍ فَأَحَبَّ أَنْ يُعَقَّبَ مَعَ عَلِيٍّ فَلِيُعَقَّبَ مَعَهُ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيْمَنْ عَقَّبَ مَعَ عَلِيٍّ فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوا إِلَيْنَا ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا عَلِيٌّ ثُمَّ صَفَّنَا صَفًّا وَاحِدًا ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِينَا وَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُولِ اللَّهِ ﷺ فَأَسْلَمَتْ هَمْدَانُ جَمِيعًا، فَكَتَبَ عَلِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ بِإِسْلَامِهِمْ، فَلَمَّا قَرَأَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ خَرَسَاجِدًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: "السَّلَامُ عَلَى هَمْدَانَ، السَّلَامُ عَلَى هَمْدَانَ"

قال البيهقي: رواه البخاري مختصرا من وجه آخر عن

ابراهيم بن يوسف، البداية والنهاية ١٠١/٥

108. Bara رضي الله عنه narrates that Rasûlullâh ﷺ deputed Khalid ibne-Walid رضي الله عنه to the people of Yemen to invite them to Islam. Bara says: I was included in that group accompanying Khalid. We stayed there for six months. He invited them to Islâm but they did not accept Islâm. Then, Rasûlullâh ﷺ sent 'Ali ibne-Abi Tâlib رضي الله عنه and ordered him to send Khalid back and those accompanying him, but those who wanted to stay with 'Ali, could stay with him. Bara says: I was among those who stayed with 'Ali. When we reached close to the people of Yemen, they came out facing us. 'All advanced and led the *Salât*. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasûlullâh ﷺ. The entire tribe of Hamadân accepted Islam and Ali wrote a letter to Rasûlullâh ﷺ about their accepting Islam. The letter was read before Rasûlullâh ﷺ who then went into prostration. Then raising his head, he prayed: Peace be on Hamadân, peace be on Hamadân.

(Bukhârî. Baihaqi, Bidayah-wan-Nihâtyah)

﴿109﴾ عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ.

رواه الترمذی وقال: هذا حديث حسن باب ما جاء في

فضل النفقة في سبيل الله، رقم: ١٦٢٥

109. Khuraim ibne-Fatik رضي الله عنه narrates that Rasûlullâh ﷺ said: He

who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmidhī)

﴿110﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النُّفْقَةِ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ بِسَبْعِ مِائَةِ ضِعْفٍ.

رواه ابو داؤد، باب في تضعيف الذكر في سبيل الله عز وجل رقم: ٢٤٩٨

110. Mu'ādh رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the reward of offering *Salāt*, *Siyam* and *Dhikr*, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dāwūd)

﴿111﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : إِنَّ الذِّكْرَ فِي سَبِيلِ اللَّهِ يُضَعَّفُ فَوْقَ النُّفْقَةِ بِسَبْعِ مِائَةِ ضِعْفٍ. قَالَ يَحْيَى فِي حَدِيثِهِ : بِسَبْعِمِائَةِ أَلْفِ ضِعْفٍ.

رواه احمد ٤٣٨/٣

111. Mu'ādh رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, the reward of remembrance of Allāh, in the Path of Allāh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

﴿112﴾ عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَنْ قَرَأَ أَلْفَ آيَةٍ فِي سَبِيلِ اللَّهِ كَتَبَهُ اللَّهُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ، وَالصَّالِحِينَ.

رواه الحاكم وقال: هذا حديث صحيح الاسناد ولم يخرجاه ووافقه الذهبي ٨٧/٢

112. Mu'ādh Al Juhanī رضي الله عنه narrates that Rasūlullāh ﷺ said: He who recites a thousand verses (of the Qur'ān) in the Path of Allāh, Allāh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Hakim)

﴿113﴾ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا كَانَ فِينَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ وَلَقَدْ رَأَيْنَا وَمَا فِينَا إِلَّا نَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّي وَيَبْكِي حَتَّى أَصْبَحَ

رواه احمد ١٢٥/١

113. 'Alī رضي الله عنه narrates that no one was riding a horse on the day of Badar except Miqdad. I observed that we were all asleep except

Rasúlullāh ﷺ, who was offering *Salāt* under a tree, and weeping till it dawned. (Musnad Ahmad)

﴿114﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذَلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا.

رواه النسائي، باب ثواب من صام.....، رقم: ٢٢٤٧

114. Abu Sa'íd Al Khudrí ؓ narrates that Rasúlullāh ﷺ said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasāi)

﴿115﴾ عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعُدَتْ مِنْهُ النَّارُ مَسِيرَةَ مِائَةِ عَامٍ.

رواه الطبرانی في الكبير والوسط ورجاله موثقون، مجمع الزوائد ٤٤٤/٣

115. 'Amr ibne-'Abasah ؓ narrates that Rasúlullāh ﷺ said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey.

(Tabarānī, Majma-'uz-Zawaid)

﴿116﴾ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

رواه الترمذی، وقال:

هذا حديث غريب، باب ماجاء في فضل الصوم في سبيل الله رقم: ١٦٢٤

116. Abu Umāmah Bahilí ؓ narrates that Nabí ﷺ said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhī)

﴿117﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرْنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكَسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْآخِرِ.

رواه البخارى، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠

117. Anas ؓ narrates that we were with Nabí ﷺ; the one amongst us who used his own sheet for shade had the maximum

shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabi ﷺ said: Those not fasting have earned all the reward today. (Bukhārī)

﴿118﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةَ فَصَامَ، فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَافْطَرَ، فَإِنَّ ذَلِكَ حَسَنٌ.

رواه مسلم، باب جواز الصوم والفطر في شهر رمضان..... رقم: ٢٦١٨

118. Abu Sa'īd Al-Khudri ؓ narrates that we used to go on expeditions with Rasūlullāh ﷺ during the month of Ramadan. Some of us fasted, and some of us did not fast. Those fasting were not displeased With the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

﴿119﴾ عَنْ عَبْدِ اللَّهِ الْخَطِيمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ.

رواه أبو داود، باب في الدعاء عند الوداع، رقم: ٢٦٠١

119. 'Abdullāh. Al-Khatimī ؓ narrates that when Nabī ﷺ wanted to bid farewell to the troops, he used to say:

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

I hand over to Allāh your *Deen*, your *Amānah* and your final deeds, (in Whose custody things are not lost).

Note: The *Amānah* includes the members of the family, wealth and belongings, and all the things that are given to a person these are entrusted from Allāh ﷻ. Similarly, this includes *Amānah* (belongings) of people entrusted with one who is going on a journey or his belongings entrusted with the people. What a comprehensive *Du'ā* is made in this brief phrase that is: May Allāh take care of your

religion, your family, your wealth and property, and give a good end to your deeds.

﴿120﴾ عَنْ عَلِيِّ بْنِ رَبِيعَةَ رَحِمَهُ اللَّهُ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ وَاتَى بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَى شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مِنْ أَى شَيْءٍ ضَحِكْتَ؟ قَالَ: إِنَّ رَبَّكَ تَعَالَى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي.

رواه ابو داؤد، باب ما يقول الرجل اذا ركب، رقم: ٢٦٠٢

120. 'Alí ibne-Rabí'ah Rahmatullahi 'alaihi narrates: I was present with Ali عليه السلام when an animal was brought him for riding. As he put his foot in the stirrup, he said: *Bismillāh* (In the name of Allāh). When he sat on its back he said: *Alhamdulillāh* (Praise be to Allāh). and then said:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory to Him, Who has made this subservient to us, for we had not the strength to control it, and verily to our *Rabb* we are to return.

He then said thrice: *Alhamdulillāh* (Praise be to Allāh) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Glory be to You, I have wronged myself, so forgive me, as none except You can forgive.

Then he smiled. It was asked O *Amirul Mu'minin* (Commander of Faithful): What makes you smile? He said: I saw Rasúlullāh ﷺ doing as I have done and when he smiled,

I asked: O Rasúlullāh! What makes you smile? He replied: Your

Rabb Ta'ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins.

(Abu Dāwūd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.

﴿121﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَّرَ ثَلَاثًا، قَالَ: سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ! إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: آتِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

رواه مسلم، باب استحباب الذكر إذا ركب دابته، رقم: ٣٢٧٥

121. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that when Rasūlullāh ﷺ used to mount his animal for setting out on a journey, he would say *Allahu Akbar* (Allāh is the Greatest) three times and then pray:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ! إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our *Rabb* do we return. O Allāh! We seek virtue and piety from You in this journey and those acts that please You. O Allāh! Make easy for us this journey and fold up its length for us. O Allāh! You are our companion in the journey, and the One Who looks after the family. O Allāh! I seek refuge with You from the hardships of this journey and of witnessing undesirable events and finding undesirable changes in property and family on return.

And when he would returned from the journey, he used to say the same words and made this addition:

آيُبُون، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

We are returning, repenting, worshipping and praising our Rabb.
(Muslim)

﴿122﴾ عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمَّا يَرِ قَرْيَةً يُرِيدُ دُخُولَهَا إِلَّا قَالَ: حِينَ يَرَاهَا: اَللّٰهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا.

رواه الحاكم وقال هذا حديث صحيح الإسناد ووافقه الذهبي ١٠٠/٢

122. Sohaib رضي الله عنه narrates that whenever Nabí ﷺ intended to enter into a town, he invoked on seeing the town:

اَللّٰهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا

O Allāh! The Rabb of seven skies and of all the things which the seven skies shade; and the Rabb of seven earths and of all the things which the seven earths contain; and the Rabb of Shaitāns and of those who were led astray by them; and the Rabb of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town.
(Mustadrak Hākim)

﴿123﴾ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ.

رواه مسلم، باب في التعوذ من سوء القضاء.....، رقم: ٦٨٧٨

123. Khawlah binte Hakīm As-Sulamiyyah Radiyallāhu 'anhā

narrates: I heard Rasúlullāh ﷺ saying: 'Whoever on arrival somewhere says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I suck refuge' in Allāh's perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived. (Muslim)

﴿124﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُولَ اللَّهِ! هَلْ مِنْ شَيْءٍ نَقُولُهُ فَقَدْ بَلَغَتْ الْقُلُوبُ الْحَنَاجِرَ قَالَ: نَعَمْ! اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا قَالَ: فَضَرَبَ اللَّهُ عِزُّوَجَلَّ وَجُوهَ أَعْدَائِهِ بِالرِّيحِ فَهَزَمَهُمُ اللَّهُ عِزُّوَجَلَّ بِالرِّيحِ.

رواه أحمد ٣/٣

124. Abu Sa'id Al-Khudri رضي الله عنه narrates that at the Battle of Trench, we asked: O Rasúlullāh! Is there anything to invoke as our hearts are in our mouth. He said: Yes. (Say this):

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

O Allāh! Hide our weaknesses and give us security from fear. Abu Sa'id Al-Khudri says: (We started saying these words and with it's blessing Allāh ﷻ sent a wind on the faces of the enemies, and Allāh ﷻ defeated them by the wind. (Musnad Ahmad)

﴿125﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةٍ بَابٍ: أَيُّ قُلْ هَلُمَّ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِذَاكَ الَّذِي لَا تَوَى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَا زُجُوَ أَنْ تَكُونَ مِنْهُمْ.

رواه البخاري، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١

125. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: He who contributes a pair of anything (for instance-two clothes or two horses) in the Path of Allāh, he would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasúlullāh! That

person shall have no fear. Nabí ﷺ said: I do hope that you will be one of those. (Bukhārī)

﴿126﴾ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ دِينَارٍ دِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفَقُهُ عَلَى فَرَسِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

رواه ابن حبان، قال المحقق: اسناده صحيح ٥٠٣/١٠

126. Thawbān رضي الله عنه narrates that Rasūlullāh ﷺ said: The most rewarding dinār, is that dinār a man spends on his family, and the dinār he spends on his horse in the Path of Allāh, and the dinār he spends on his colleagues in the Path of Allāh. (Dinār is the name of a golden coin). (Ibne Hibban)

﴿127﴾ وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ.

رواه الترمذی، باب ماجاء فی المشورة، رقم: ١٧١٤

127. It is narrated by Abu Hurairah رضي الله عنه that I did not see anyone consulting so frequently with his companions, as Rasūlullāh ﷺ did. (Tirmidhī)

﴿128﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! إِنْ نَزَلَ بِنَا أَمْرٌ لَيْسَ فِيهِ بَيَانٌ أَمْرٌ وَلَا نَهْيٌ فَمَا تَأْمُرُنَا؟ قَالَ: شَاوِرُوا فِيهِ الْفُقَهَاءَ وَالْعَابِدِينَ وَلَا تَمْضُوا فِيهِ رَأْيَ خَاصَّةٍ.

رواه الطبرانی فی الاوسط ورجاله موثقون من اهل الصحيح، مجمع

الزوائد، ٤٢٨/١

128. Alí رضي الله عنه narrates that he asked: O Rasūlullāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of Deen and are devout worshippers, and do not decide on an individual opinion.

(Tabarāni, Majma-'uz-Zawāid)

﴿129﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ آيَةُ قَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّ اللَّهَ وَرَسُولَهُ غَنِيَّانِ عَنْهَا وَلَكِنْ جَعَلَهَا اللَّهُ رَحْمَةً لَأُمَّتِي، فَمَنْ شَاوَرَهُمْ لَمْ يَعْصِمْ رُشْدًا وَمَنْ تَرَكَ الْمَشُورَةَ مِنْهُمْ لَمْ يَعْصِمْ عَنَاءً.

رواه البيهقي ٧٦/٦

129. Ibne-Abbās Radiyallāhu 'anhuma narrates that when this verse was revealed: (And consult them in affairs) then Rasūlullāh ﷺ said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my *Ummah*. So, anyone of my *Ummah* who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Baihaqī)

﴿130﴾ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَرَسُ

لَيْلَةٍ فِي سَبِيلِ اللَّهِ تَعَالَى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يَقَامُ لَيْلَهَا وَيُصَامُ نَهَارُهَا. رواه أحمد ٦١١٨

130. 'Uthman ibne-'Affan رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: To be a guard a single night in the Path of Allāh Ta'ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

﴿131﴾ عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (يَوْمَ حُنَيْنٍ):

مَنْ يَحْرُسُنَا اللَّيْلَةَ؟ قَالَ أَنَسُ بْنُ أَبِي مَرْثَدٍ الْغَنَوِيُّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَا يَا رَسُولَ اللَّهِ!

قَالَ: فَارْكَبْ، فَرَكِبَ فَرَسًا لَهُ وَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

إِسْتَقْبِلْ هَذَا الشَّعْبَ حَتَّى تَكُونَ فِي أَغْلَاهُ، وَلَا تُغَرَّنْ مِنْ قَبْلِكَ اللَّيْلَةَ، فَلَمَّا أَصْبَحْنَا

خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مُصَلَّاهُ فَرَكَعَ رَكَعَتَيْنِ، ثُمَّ قَالَ: هَلْ أَحَسَسْتُمْ فَارِسَكُمْ؟

قَالُوا: يَا رَسُولَ اللَّهِ! مَا أَحَسَسْنَاهُ، فَثَوَّبَ بِالصَّلَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ

يَتَلَفَّتُ إِلَى الشَّعْبِ حَتَّى إِذَا قَضَى صَلَاتَهُ وَسَلَّمَ فَقَالَ: أَبَشِّرُوا فَقَدْ جَاءَ كُمْ فَارِسُكُمْ،

فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشَّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ

فَسَلَّمَ وَقَالَ: إِنِّي انْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَى هَذَا الشَّعْبِ حَيْثُ أَمَرَنِي رَسُولُ

اللَّهِ ﷺ، فَلَمَّا أَصْبَحْتُ أَطْلَعْتُ الشَّعْبَيْنِ كِلَيْهِمَا، فَنَظَرْتُ فَلَمْ أَرِ أَحَدًا، فَقَالَ لَهُ رَسُولُ

اللَّهِ ﷺ: هَلْ نَزَلَتْ اللَّيْلَةَ؟ قَالَ: لَا، إِلَّا مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

قَدْ أَوْجَبَتْ فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ بَعْدَهَا.

رواه أبو داود، باب في فضل الحرم في سبيل الله عز وجل، رقم: ٢٥٠١

131. Sahl ibne-Hanzaliyah رضي الله عنه narrates that Rasūlullāh ﷺ (on the day of Hunain) asked: Who will be our guard tonight? Anās ibne-Abi Marthad Al-Ghanawi Radiyallāhu 'anhuma said: I, O Rasūlullāh! Rasūlullāh ﷺ said: Mount your horse. He mounted

his horse and came to Rasúlullāh ﷺ. Rasúlullāh ﷺ told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasúlullāh ﷺ went to his place of *Salāt* and offered two *raka'āt*, he then said: Do you know about your horseman? The Sahabah said: O Rasúlullāh! We do not know. Then an announcement was made for *Salāt-ul-Fajr*. During the *Salāt* the attention of Rasúlullāh ﷺ was towards the mountain path. When he completed the *Salat* and on *Salām* said:

Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibne-Abi Marthad was coming, until he stood before Rasúlullāh ﷺ and offered his *Salām* and said: I went till I reached the top of the mountain path as Rasúlullāh ﷺ had commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasúlullāh ﷺ asked him: Did you dismount during the night? He replied: No, except for *Salāt* or to relieve myself. Rasúlullāh ﷺ said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwúd)

﴿132﴾ عَنْ ابْنِ عَائِدٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمرُ بْنُ الْخَطَّابِ: لَا تُصَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَفَتَ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَأَاهُ أَحَدٌ مِنْكُمْ عَلَى عَمَلٍ الْإِسْلَامِ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ، حَرَسَ لَيْلَةً فِي سَبِيلِ اللَّهِ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَحَتَّى التُّرَابَ عَلَيْهِ وَقَالَ: أَصْحَابُكَ يَظُنُّونَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ، وَقَالَ: يَا عُمرُ! إِنَّكَ لَا تُسْأَلُ عَنْ أَعْمَالِ النَّاسِ وَلَكِنْ تُسْأَلُ عَنِ الْفِطْرَةِ. رواه البيهقي في شعب الإيمان ٤٣/٤

132. Ibne-Á'idh ؓ narrates that Rasúlullāh ﷺ came out to a man's funeral. When the bier was laid down, 'Umar ibn al-Khattab ؓ said: Do not offer his funeral *Salāt*, O Rasúlullāh, for he was sinful. Rasúlullāh ﷺ turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasúlullāh! He guarded one night in the Path

of Allāh. Rasūlullāh ﷺ offered his funeral *Salāt* and spread dust over his grave. Then he said (to the demised):

Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise. (Baihaqī)

﴿133﴾ حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ قَالَ: سَأَلْتُ سَفِينَةَ عَنْ اسْمِهِ، فَقَالَ: إِنِّي مُخْبِرُكَ بِاسْمِي، سَمَانِي رَسُولُ اللَّهِ ﷺ سَفِينَةَ، قُلْتُ: لِمَ سَمَّاكَ سَفِينَةَ؟ قَالَ: خَرَجَ وَمَعَهُ أَصْحَابُهُ، فَثَقُلَ عَلَيْهِمْ مَتَاعُهُمْ فَقَالَ: أَبْسُطْ كِسَاءَكَ فَبَسَطْتُهُ فَجَعَلَ فِيهِ مَتَاعَهُمْ، ثُمَّ حَمَلَهُ عَلَيَّ فَقَالَ: اخْمِلْ مَا أَنْتَ إِلَّا سَفِينَةَ قَالَ: فَلَوْ حَمَلْتُ يَوْمَئِذٍ وَفَرَبَعِيرٍ أَوْ بَعِيرَيْنِ أَوْ خُمْسَةَ أَوْ سِتَّةَ، مَا ثَقُلَ عَلَيَّ.

حلية الاولياء ١/٣٦٩ وذكره في الاصابة بنحوه ٢/٢٥٨

133. Sa'id ibne-Jumhan Rahmatullāh says: I asked *Safīnah* about his name. He replied: I will tell you about my name. Rasūlullāh ﷺ named me *Safīnah* I asked: Why did he give you the name of *Safīnah*? He said: Once Rasūlullāh ﷺ came on a journey along with his Sahabah. Their luggage was heavy for them, so Rasūlullāh ﷺ asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a *Safīnah* (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me. (Hilyah, Isābah)

﴿134﴾ عَنْ أَحْمَرَ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ فَجَعَلْتُ أُعْبِرُ النَّاسَ فِي وَادٍ أَوْ نَهْرٍ فَقَالَ لِي النَّبِيُّ ﷺ: مَا كُنْتَ فِي هَذَا الْيَوْمِ إِلَّا سَفِينَةَ. الاصابة ١/٢٣

134. Ahmar رضي الله عنه, the freed slave of Umme-Salamah Radiyallāhu 'anha narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabī ﷺ told me: You have become a *Safīnah* (a sailing boat) today. (Isābah)

﴿135﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَيَّ بَعِيرٌ قَالَ: فَكَانَ أَبُو لُبَابَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ زَمِيلَيَّ رَسُولِ اللَّهِ ﷺ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عَقِبَةُ رَسُولِ اللَّهِ ﷺ قَالَا: نَحْنُ نَمْشِي عَنْكَ، قَالَ: مَا أَنْتُمَا بِأَقْوَى مِنِّي وَمَا أَنَا بِأَغْنَى عَنْ الْآخِرِ مِنْكُمَا.

رواه البقوى في شرح السنة، قال المحقق: اسناده حسن ١١/٣٥

135. 'Abdullāh ibne-Masūd " narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and 'Alī ibne-Abi Talib were the travelling mates of Rasūlullāh ﷺ. He says: When it was the turn of Rasūlullāh ﷺ to dismount, they both said: We would walk for you. Rasūlullāh ﷺ replied: You two are not stronger than me, and I am in no less need for reward than you. (Sharh hus Sunnah lil Baghawī)

﴿136﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوهُ بِعَمَلٍ إِلَّا الشَّهَادَةُ.

رواه البيهقي في شعب الإيمان ٣٣٤/٦

136. Sahl ibne-Sa'īd رضى الله عنه narrates that Rasūlullāh ﷺ said: During a journey the *Amīr* of the *Jamā'at* is the one who serves the most. He who excels his companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqī)

﴿137﴾ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ.

(وهو بعض الحديث) رواه عبد الله بن أحمد والبيهقي

الطبراني ورجالهم ثقات، مجمع الزوائد ٩٢/٥

137. Nu'man ibne-Bashīr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: (To be attached to) the *Jamā'at* is a blessing and separating (from the *Jamā'at*) is a punishment.

(Musnad Ahmad, Bazzār Tabarānī)

﴿138﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا عْلَمُوا، مَا سَارَّ رَاكِبٌ بَلِيلٍ وَحْدَهُ.

رواه البخاري، باب السير وحده، رقم: ٢٩٩٨

138. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

﴿139﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالذُّلْجَةِ، فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ.

رواه ابوداؤد، باب في الدلجة، رقم: ٢٥٧١

139. Anas رضى الله عنه narrates that Rasūlullāh ﷺ said: Do travel in the early part of the night, for the earth is folded. during the night.

(Abu Dāwūd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Mazāhir-e- Haque)

﴿140﴾ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الرَّائِكُ شَيْطَانٌ وَالرَّائِكَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ. رواه الترمذی وقال: حديث

عبدالله بن عمرو احسن، باب ماجاء فى كراهية ان يسافر وحده، رقم: ۱۶۷۴

140. 'Amr ibne-Shoib Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: A single rider is a *Shaitān* and a pair of riders is a pair of *Shaitāns* and three riders are a *Jamā'at*. (Tirmidhī)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by *Shaitān*. To clarify this a person travelling alone or two are stated to be *Shaitan*. It is therefore advisable that there be at least three persons in a journey so that they are saved from the *Shaitan*; and they can offer *Salāt* in *Jamā'ah* and also be mutually helpful. (Mazāhir Haque)

﴿141﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الشَّيْطَانُ يَهُمُّ بِالْوَاحِدِ وَالْإِثْنَيْنِ فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهُمَّ بِهِمْ.

رواه البزار وفيه عبد الرحمن بن ابي الزناد وهو ضعيف وقد وثق، مجمع الزوائد ۴۹۱/۳

141. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: The *Shaitan* intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them.

(Bazzār, Majma- 'uz-Zawāid)

﴿142﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِثْنَانِ خَيْرٌ مِنْ وَاحِدٍ وَثَلَاثٌ خَيْرٌ مِنْ اثْنَيْنِ وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ لَنْ يَجْمَعَ أُمَّتِي إِلَّا عَلَى هُدًى. رواه احمد ۱۴۵/۵

142. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: Two men are better than one, and three are better than two, and four are

better than three. So, it is incumbent on you to be in a *Jamā'at*; for Allāh ﷻ will never unite my *Ummah* on anything except on *Hidāyah* (guidance).
(Musnad Ahmad)

﴿143﴾ عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ. (وهو بعض الحديث)

رواه النسائي، باب قتل من فارق الجماعة.....رقم: ٤٠٢٥

143. 'Arfajah ibne-Shuraih Al-Ashja'i ﷺ narrates that Rasūlullāh ﷺ said: Indeed, Allāh's hand is on *Jamā'at*. Indeed *Shaitan* is with the one who has separated himself from the *Jamā'at* and provokes him.
(Nasai)

﴿144﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيرِ فَيُزْجِي الضَّعِيفَ وَيُزِدُّ وَيَدْعُو لَهُمْ. رواه ابو داؤد، باب لزوم الساقة، رقم: ٢٦٣٩

144. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that while travelling, Rasūlullāh ﷺ used to remain behind; and used to urge forward the weaker animals, and give a ride to the one on foot and pray for all of them.
(Abu Dawūd)

﴿145﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ. رواه ابو داؤد، باب فى القوم يسافرون.....رقم: ٢٦٠٨

145. Abu Sa'īd Al-Khudri ﷺ narrates that Rasūlullāh ﷺ said: When three set out on a journey, they must make one of them as their *Amīr*.
(Abu Dāwūd)

﴿146﴾ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ: إِنَّا وَاللَّهِ لَا نُؤَلِّى عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ. رواه مسلم، باب النهى عن طلب الامارة والحرص عليها، رقم: ٤٧١٧

146. Abu Mūsā ﷺ narrates that I and two of my paternal cousins, went to Nabī ﷺ. One of them said: O Rasūlullāh! Make us the *Amir* of the area which Allāh ﷻ has put in your charge. The other

also expressed the same desire. He replied: I swear by Allāh! We never put anyone in charge of these affairs who himself asks for it, or aspires for it. (Muslim)

﴿147﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : مَنْ فَارَقَ الْجَمَاعَةَ وَاسْتَدَلَّ الْإِمَارَةَ لِقَى اللَّهَ وَلَا وَجْهَ لَهُ عِنْدَهُ.

رواه احمد ورجاله ثقات، مجمع الزوائد ٤٠١/٥

147. Hudhaifah رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: He who separates from the *Jamā'at*, and degrades the authority of the *Amir* will meet Allāh having no status in His eyes.

(Musnad Ahmad, Majma- 'uz-Zawā'id)

﴿148﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ أَحْفِظَ أَمْ ضَيَّعَ.

رواه ابن حبان، قال المحقق: اسناده صحيح على شرطهما ٣٤٤/١٠

148. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibne-Hibbān)

﴿149﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّبُّ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ.

رواه البخارى، باب الجمعة فى القرى والمدن، رقم: ٨٩٣

149. 'Abdullah ibne-'Umar Radiyallāhu 'anhuma narrates: I heard Rasūlullāh ﷺ saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband's house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father's wealth, and will be accountable for it. Every one

of you is responsible, and will be accountable for whatever is placed under his custody. (Bukhārī)

﴿150﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ لَا يَسْتَرْعِي اللَّهُ تَبَارَكَ وَتَعَالَى عَبْدًا رَعِيَّةً قُلْتُ أَوْ كَثُرَتْ إِلَّا سَأَلَهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهَا يَوْمَ الْقِيَامَةِ : أَقَامَ فِيهِمْ أَمْرَ اللَّهِ تَبَارَكَ وَتَعَالَى أَمْ أَضَاعَهُ حَتَّى يَسْأَلَهُ عَنْ أَهْلِ بَيْتِهِ خَاصَّةً .
رواه احمد ١٥/٢

150. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: Any person who is appointed a ruler by Allāh *Tabaraka wa Ta'ālā* over his subjects, whether small or big in number, Allāh *Tabaraka wa Ta'ālā* will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh *Tabaraka wa Ta'ālā* or neglected them. So much so, that he would be, questioned about his family members in particular.

(Musnad Ahmad)

﴿151﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيْنِ مَالٍ يَتِيمٍ.

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧٢٠

151. Abu Dhar رضي الله عنه narrates that Rasūlullāh ﷺ said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be *Amīr* even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasūlullāh ﷺ impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become *Amīr* even over two persons.

﴿152﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَذَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا.

رواه مسلم، باب كراهة الامارة بغير ضرورة، رقم: ٤٧١٩

152. Abu Dhar رضي الله عنه narrates that I said: O Rasūlullāh ﷺ! Why do you not appoint me as a governor? Rasūlullāh ﷺ patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day

of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

﴿153﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ (لِيَ) النَّبِيُّ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتِيَتْهَا عَنْ مَسْئَلَةٍ وَكِلْتَ إِلَيْهَا، وَإِنْ أُوْتِيَتْهَا مِنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا.

(الحديث) رواه البخارى، باب قول الله تبارك وتعالى 'لا يواخذكم الله.....' رقم: ٦٦٢٢

153. 'Abdur Rahmān ibne-Samurah رضي الله عنه narrates that Rasūlullāh ﷺ told him: O 'Abdur Rahmān ibne-Samurah! Do not ask to be a *Amīr*, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made a *Amīr* without aspiring for it, you will be helped in undertaking it.

(Bukhārī)

﴿154﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ، وَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ.

رواه البخارى، باب ما يكره من الحرص على الامارة، رقم: ٧١٤٨

154. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ said: A time is coming when you will aspire for authority (becoming *Amīr*). but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding.

(Būkhārī)

Note: The last sentence of this *Hadīth* means that when somebody *assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.*

﴿155﴾ عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ شِئْتُمْ أَنْبَأْتُكُمْ عَنِ الْإِمَارَةِ، وَمَا هِيَ؟ فَتَأْذِيْتُ بِأَعْلَى صَوْتِي ثَلَاثَ مَرَّاتٍ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: أَوَّلُهَا مَلَامَةٌ، وَثَانِيهَا نَدَامَةٌ، وَثَالِثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ، وَكَيْفَ يَعْدِلُ مَعَ قَرَابَتِهِ؟

رواه البزار والطبرانى فى الكبير والوسط باختصار ورجال

155. 'Awf ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: If you what I shall inform you what is the reality of *Imārah* (governing)? I loudly asked three times: What is it? O Rasúlullāh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one's relatives.

(Tabarāni, Majma-'uz-Zawāid)

Note: This means that one who becomes an *Amīr* (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.

﴿156﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَعْمَلَ رَجُلًا مِنْ عَصَابَةٍ وَفِي تِلْكَ الْعَصَابَةِ مَنْ هُوَ أَرْضَى اللَّهُ مِنْهُ فَقَدْ خَانَ اللَّهَ وَخَانَ رَسُولَهُ وَخَانَ الْمُؤْمِنِينَ. رَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادُ وَلَمْ يَخْرُجْ عَنْ ٩٢/٤

156. Ibne-'Abbās Radiyallāhu 'anhuma narrates that Rasúlullāh ﷺ said: If anyone makes someone *Amīr* of a *Jamā'at* (group), and there is a man in that *Jamā'at* more pleasing to Allāh, he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers. (Mustadrak Hākīm)

Note: In the presence of a better one, if some other is to be made *Amīr* due to certain religious considerations, then this will not be included in this warning. As on one occasion, Rasúlullāh ﷺ sent a delegation, in which he appointed 'Abdullah ibne-Jahsh رضي الله عنه as *Amīr*, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Ahmad)

﴿157﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ

أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ.

رواه مسلم، باب فضيلة الأمير العادل، رقم: ٤٧٣١

157. Ma'qil ibne-Yasar رضي الله عنه narrates that he heard Rasūlullāh ﷺ saying: Anyone who has been made *Amīr* for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims.

(Muslim)

﴿158﴾ عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَأٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٍ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

رواه البخاري، باب من استرعى رعية فلم ينصح، رقم: ٧١٥١

158. Ma'qil ibne-Yasār رضي الله عنه narrates that Rasūlullāh ﷺ said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allāh will forbid Paradise for him.

(Bukhārī)

﴿159﴾ عَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وَلَّاهُ اللَّهُ عَزَّوَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَأَخْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ اخْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ.

رواه أبو داود، باب فيما يلزم الإمام من امر الرعية.....، رقم: ٢٩٤٨

159. Abu Maryam Al Azdī رضي الله عنه narrates: I heard Rasūlullāh ﷺ saying: If Allāh ﷻ puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty.

(Abu Dāwūd)

﴿160﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَحَدٍ يُؤْمَرُ عَلَى عَشْرَةِ فُضَاعِلٍ لَا يَقْسِطُ فِيهِمْ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ فِي الْأَصْفَادِ وَالْأَغْلَالِ.

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٨٩/٤

160. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: If anyone made *Amīr* over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning.

(Mustadrak Hākim)

﴿161﴾ عَنْ أَبِي وَائِلٍ رَحِمَهُ اللَّهُ أَنَّ عُمَرَ اسْتَعْمَلَ بِشْرَ بْنَ عَاصِمٍ عَلَى صَدَقَاتِ هَوَازِنَ فَتَخَلَّفَ بِشْرٌ فَلَقِيَهُ عُمَرُ، فَقَالَ: مَا خَلَّفَكَ، أَمَا لَنَا عَلَيْكَ سَمْعٌ وَطَاعَةٌ، قَالَ: بَلَى! وَلَكِنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وُلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا أَتَى بِهِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَفَ عَلَى جِسْرِ جَهَنَّمَ. (الحديث) أخرجه البخاري من طريق سويد، الاصابة ١٥٢/١

161. Abu Wail Rahimahullāh narrates that 'Umar appointed Bishr ibne-Asim of Hawadhin as collector of *Sadaqah*. But Bishr did not go. 'Umar met and asked him: What held you up? Is it not necessary for you to listen and to obey us? Bishr replied: Yes, verily! But I heard Rasūlullāh ﷺ saying that one who is made responsible for some affairs of the Muslims, he will be brought and held at the bridge over Hell on the Day of Resurrection.

(Bukhārī)

﴿162﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ أَمِيرٍ عَشْرَةٍ إِلَّا يُوتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا حَتَّى يَفْكَهُ الْعَدْلُ أَوْ يُوبِقَهُ الْجَوْرُ.

رواه البزار والطبراني في الاوسط ورجال البزار رجال الصحيح، مجمع الزوائد ٣٧٠/٥

162. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: Any *Amír* over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him.

(Bazzār, Tabarani, Majma- 'uz-Zawāid)

﴿163﴾ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَلِيكُمُ أَمْرَاءُ يُفْسِدُونَ وَمَا يُصْلِحُ اللَّهُ بِهِمْ أَكْثَرُ، فَمَنْ عَمِلَ مِنْهُمْ بِطَاعَةِ اللَّهِ فَلَهُمُ الْآجُرُ وَعَلَيْكُمُ الشُّكْرُ، وَمَنْ عَمِلَ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَعَلَيْهِمُ الْوِزْرُ وَعَلَيْكُمُ الصَّبْرُ.

رواه البيهقي في شعب الإيمان ١٥/٦

163. 'Abdullāh ibne-Mas'ūd رضي الله عنه narrates that Rasūlullāh ﷺ said: There will be some of your *Amírs* who will cause corruption, and Allāh will bring reforms through them, more than their corruption. So, that *Amír* who works in obedience to Allāh, will be rewarded, and gratefulness is necessary from you. And that *Amír* who works in disobedience to Allāh, the sins thereof, will be on him; and you will have to be patient.

(Baihaqī)

﴿164﴾ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا: اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ.

رواه مسلم، باب فضيلة الامير العادل.....، رقم: ٤٧٢٢

164. 'A'ishah Radiyallāhu 'anha narrates: I heard from Rasūlullāh ﷺ making this *du'ā* in my house: O Allāh! Whosoever is placed in authority over my *Ummah* and is harsh with them, You be harsh on him; and whoever in authority over my *Ummah* is kind to them, You be kind on him. (Muslim)

﴿165﴾ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ وَكَثِيرِ بْنِ مُرَّةَ وَعَمْرِو بْنِ الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدٍ يَكْرِبُ وَأَبَى أُمَامَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرِّيبَةَ فِي النَّاسِ أَفْسَدَهُمْ.

رواه ابوداؤد، باب فى التجسس، رقم: ٤٨٨٩

165. Jubair ibne-Nufair, Kathir ibne-Murrah, 'Amr ibne-Aswad, Miqdām ibne-Ma'dikarib and Abu Umamah Radiyallāhu 'anhum narrate that Rasūlullāh ﷺ said: When an *Amir* exposes faults in the people, he corrupts them. (Abū Dāwūd)

Note: This means that when the *Amir*, instead of trusting his people, looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the *Amir*, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badhl-ul-Majhūd)

﴿166﴾ عَنْ أُمِّ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أُمِرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ أَسْوَدٌ يَقْضِي كُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

رواه مسلم، باب وجوب طاعة الامراء.....، رقم: ٤٧٦٢

166. Umme Husain Radiyallāhu 'anha narrates that Rasūlullāh ﷺ said: If a slave is made an *Amir* on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

﴿167﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اِسْمَعُوا وَأَطِيعُوا.

وَأِنْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيَّةً.

رواه البخارى، باب السمع والطاعة للامام..... رقم: ٧١٤٢

167. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made *Amír* over you. (Bukhārī)

﴿168﴾ عَنْ وَائِلِ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اِسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِلُوا وَعَلَيْكُمْ مَا حُمِلْتُمْ.

رواه مسلم، باب فى طاعة الامراء وان منعوا الحقوق، رقم: ٤٧٨٣

168. Wail Al-Hadramí رضي الله عنه narrates that Rasúlullāh ﷺ said: Listen and obey the *Amír*, for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

﴿169﴾ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَطِيعُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ وَلَا تَنَازِعُوا الْأَمْرَ أَهْلَهُ وَلَوْ كَانَ عَبْدًا أَسْوَدَ، وَعَلَيْكُمْ بِمَا تَعْرِفُونَ مِنْ سُنَّةِ نَبِيِّكُمْ وَالْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، وَعَصُوا عَلَى نَوَاجِذِكُمْ بِالْحَقِّ. رواه الحاكم وقال: هذا اسناد صحيح على شرطهما جميعا ولا اعرف له

علة ووافقه الذهبي ٩٦/١

169. 'Irbādh ibne-Sariyah رضي الله عنه narrates that Rasúlullāh ﷺ said: Worship Allāh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the *Amír* about his authority, even if he is a black slave. Hold firmly to the *Sunnah* of your Nabí and his rightly guided *Khalífahs*, blessed with *Hidayah*, and hold fast with your teeth to the righteous way. (Mustadrak Hakim)

﴿170﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ وَيَسْخَطُ لَكُمْ قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ.

رواه احمد ٣٦٧/٢

170. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Allāh

likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him That you all hold fast to the rope of Allāh and do not get divided. That you be a well-wisher to those whom Allāh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Ahmad)

﴿171﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ الْإِمَامَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْإِمَامَ فَقَدْ عَصَانِي.

رواه ابن ماجه، باب طاعة الامام، رقم: ٢٨٥٩

171. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who obeys me has indeed obeyed Allāh; and he who disobeys me has indeed disobeyed Allāh. He who obeys the *Amīr* has obeyed me, and who disobeys the *Amīr* has disobeyed me. (Ibne-Mājah)

﴿172﴾ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيُضِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَيْئًا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ.

رواه مسلم، باب وجوب ملازمة جماعة المسلمين.....رقم: ٤٧٩٠

172. Ibne Abbās Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: If anyone sees something in his *Amīr* that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawī)

﴿173﴾ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

(وهو بعض الحديث) رواه ابو داود، باب فى الطاعة، رقم: ٢٦٢٥

173. 'Alī رضي الله عنه narrates that Rasūlullāh ﷺ said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

﴿174﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ.

رواه احمد ١٤٢/٢

174. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Hearing and obeying the *Amir* is the duty of a Muslim, whether he likes it or not, except when the Amir commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey.

(Musnad Ahmad)

﴿175﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سَافَرْتُمْ فَلْيُؤَمِّكُمْ أَقْرَأُكُمْ، وَإِنْ كَانَ أَصْغَرُكُمْ، وَإِذَا أَمَّكُمْ فَهُوَ أَمِيرُكُمْ.

رواه البزار واسناده حسن، مجمع الزوائد ٢٠٦/٢

175. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: When you travel, your *Imām* (who leads the *Salāt*) ought to be the one who remembers the Qur'ān most (and be the one most acquainted with *Fiqh*), even if he is the youngest of you; and when he becomes your *Imām* he is your *Amir*.

(Bazzār, Majma- 'uz-Zawāid)

Note: However, from the other narrations, it appears that Rasūlullāh ﷺ made someone an *Amir* because of a certain specific quality though his companions were better than him as mentioned in *Hadith* No. 156.

﴿176﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَبَدَ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُشْرِكُ بِهِ شَيْئًا فَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَأَطَاعَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُدْخِلُهُ مِنْ أَيْ أَبْوَابِ الْجَنَّةِ شَاءَ وَلَهَا ثَمَانِيَةُ أَبْوَابٍ وَمَنْ عَبَدَ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُشْرِكُ بِهِ شَيْئًا وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَعَصَى فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مِنْ أَمْرِهِ بِالْخِيَارِ إِنْ شَاءَ رَحِمَهُ وَإِنْ شَاءَ عَذَّبَهُ. رواه احمد والطبراني ورجال احمد ثقات، مجمع الزوائد ٣٨٩/٥

176. 'Ubāda ibne-Sāmit رضي الله عنه narrates that Rasūlullāh ﷺ said: He who worshipped Allāh *Tabāraka wa Ta'ālā*, and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened and obeyed his *Amir*, Allāh *Tabāraka wa Ta'ālā* will make him enter

Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh *Tabāraka wa Ta'ālā* and did not associate any partner with Him, established *Salāt*, paid *Zaka'āt*, and listened to his *Amīr* and disobeyed him, his matter is with Allāh *Tabāraka wa Ta'ālā*; He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabarānī. Majma-'uz-Zawā'id)

﴿177﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: الْغَزْوُ غَزْوَانِ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الْإِمَامَ، وَأَنْفَقَ الْكَرِيمَةَ، وَيَأْسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفُسَادَ، فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فُخْرًا وَرِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ، وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ. رواه أبو داود، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٥

177. Mu'ādh ibne-Jabal رضي الله عنه narrates that Rasūlullāh ﷺ said: *Jihād* is of two kinds. The one who seeks Allāh's favour, obeys the *Amīr*, and spends the best he values, treats his colleagues kindly and avoids doing mischief; then he will have the reward, for all the time whether asleep or awake and he who fights in a boasting spirit, for the sake of vain display, and to gain a reputation, disobeys the *Amīr* and spreads mischief on the earth, then he will not return with gain. (Abu Dawūd)

﴿178﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَحُلًا قَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: لَا أَجْرَ لَهُ، فَأَعْظَمَ ذَلِكَ النَّاسُ وَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ ﷺ فَلَعَاكَ لَمْ تَفْهَمْهُ، فَقَالَ يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا أَجْرَ لَهُ. فَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ الثَّالِثَةُ، فَقَالَ لَهُ: لَا أَجْرَ لَهُ.

رواه أبو داود، باب فيمن يغدو ويلتمس الدنيا، رقم: ٢٥١٦

178. Abu Hurairah رضي الله عنه narrates that a person asked: O Rasūlullāh! A man wishes to go on *Jihād* in the Path of Allāh desiring some worldly advantage. Nabī ﷺ said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh ﷺ again, as perhaps, you could not understand his point. This man again said: O Rasūlullāh! A man wishes to take part in *Jihād* in the Path of Allāh desiring some worldly

advantage. He said: He will have no reward. The people asked him to enquire from Rasúlullāh ﷺ again. So he asked the question for the third time. He replied: There is no reward for him.

(Abu Dawūd)

﴿179﴾ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِی رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ.

رواه ابو داؤد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٨

179. Abu Tha'labah Al-Khushanī رضي الله عنه narrates that the Sahābah used to encamp with Rasúlullāh ﷺ. At a location, they scattered in the mountain paths and valleys. Rasúlullāh ﷺ said: Your scattering in the mountain paths and valleys is only from Shaitān. After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all.

(Abu Dāwūd)

﴿180﴾ عَنْ صَخْرِ الْغَامِذِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اَللّٰهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَآثَرَى وَكَثُرَ مَالُهُ.

رواه ابو داؤد، باب فى الابتكار فى السفر، رقم: ٢٦٠٦

180. Sakhr Al-Ghamidī رضي الله عنه narrates that Rasúlullāh ﷺ said: "O Allāh! Bless my people in their early morning." When he sent an expedition, or an army, he set them out in the beginning of the day. Sakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased.

(Abu Dawūd)

Note: The objective of the *du'a* of Rasúlullāh ﷺ, as mentioned in the *Hadīth*, is that when people of my *Ummah* travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

﴿181﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا تَكْتُمُ بَنَ الْجَوْنِ

الْخَزَاعِي: يَا أَكْثَمُ! اغْزُمَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمَ عَلَى رُفَقَائِكَ، يَا أَكْثَمُ! خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ.

رواه ابن ماجه، باب السرايا، رقم: ٢٨٢٧

181. Anas ibne-Malik رضي الله عنه narrates that Rasúlullāh ﷺ told Aktham ibne-Jawn Al-Khuzā'i: O Aktham! Participate in *Jihād* with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower. (Ibne-Mājah)

﴿182﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعْذِ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعْذِ بِهِ عَلَى مَنْ لَا زَادَ لَهُ، قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَاهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

رواه مسلم، باب استحباب المؤساة بفضول المال، رقم: ٤٥١٧

182. Abu Saïd Al-Khudri رضي الله عنه narrates that while we were on a journey with Rasúlullāh ﷺ, a man came riding an animal and began to stare right and left. Rasúlullāh ﷺ said: He who has an extra mount, should give it to the one who has none. And he who has extra provisions, should give it to the one who has none. The narrator says that he mentioned various kinds of possessions, till we began to think that none of us had a right to anything extra. (Muslim)

﴿183﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَرَادَ أَنْ يَغْزُوَ قَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيرَةٌ فَلْيَضُمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوْ الثَّلَاثَةَ.

(الحديث) - رواه ابو داود، باب الرجل يتحمل بمال غيره يغزو، رقم: ٢٥٣٤

183. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma mentions that when Rasúlullāh ﷺ intended to go on an expedition, he said: O

group of *Muhājireen* and *Ansār*! Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abu Dāwūd)

﴿184﴾ عَنِ الْمُطْعِمِ بْنِ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا خَلَفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رَكَعَتَيْنِ يَرْكَعُهُمَا عِنْدَهُمْ حِينَ يُرِيدُ سَفَرًا.

رواه ابن شعبة حديث ضعيف، الجامع الصغير ٢/٤٩٥، ورد عليه

صاحب الاتحاف وملخص كلامه ان الحديث ليس بضعيف، اتحاف السادة ٣/٤٦٥

184. Mut'im ibne-Miqdam رضي الله عنه narrates that Rasūlullāh ﷺ said: No slave of Allāh leaves behind for his family an assistant better than offering two *Raka'ats* near them when he wants to go on a journey.

(Jāmi- 'us-Saghīr)

﴿185﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا.

رواه البخارى، باب ما كان النبي ﷺ يتخولهم بالموعظة.....، رقم: ٦٩

185. Anas رضي الله عنه narrates that Rasūlullāh ﷺ said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārī)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from *Deen* (religion).

﴿186﴾ عَنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفْلَةٌ كَفَرُورَةٌ.

رواه ابوداؤد، باب فى فضل القفل فى الغزو، رقم: ٢٤٨٧

186. 'Abdullāh ibne-'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Returning from a *Jihād* is like going on *Jihād*. (Abu Dāwūd)

Note: The reward similar to what one gets for *Jihad* (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, provided he has intentions that as soon as the needs for which he came

back, are fulfilled, or whenever there is a call for the Path of Allāh, he would go for Allāh's cause forthwith.

(Mazāhir-e-Haquee)

﴿187﴾ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ وَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَذَهُ.

رواه ابو داود، باب فى التكبير على كل شرف فى المسير، رقم: ٢٧٧٠

187. 'Abdullāh ibne- 'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ while returning from *Jihad*, *Hajj* or *'Umrah* on climbing every elevation would say *Allāhu Akbar* (Allāh is the most Great) three times, and then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَذَهُ

None is worthy of worship but Allāh, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are are returning, repenting, worshipping, prostrating and praising our *Rabb*. Allāh has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

﴿188﴾ عَنْ عُمَرَ بْنِ مُرَّةَ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَا إِلَى الْإِسْلَامِ، وَقَالَ لَهُ: يَا عُمَرُو بْنُ مُرَّةَ: أَنَا النَّبِيُّ الْمُرْسَلُ إِلَى الْعِبَادِ كَافَّةً أَدْعُوهُمْ إِلَى الْإِسْلَامِ وَأَمْرُهُمْ بِحَقِّ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللَّهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنْ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ فَا مَنِ بِاللَّهِ يَاعْمُرُو يَوْمِنَا اللَّهُ مِنْ هَوْلٍ جَهَنَّمَ، قُلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، وَأَمَنْتُ بِكُلِّ مَا جِئْتَ بِهِ بِحَلَالٍ وَحَرَامٍ، وَإِنْ أَرَعَمَ ذَلِكَ كَثِيرًا مِنَ الْأَقْوَامِ، فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِكَ يَا عُمَرُو بْنُ مُرَّةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ يَا أَبَى آتَمٍ، ابْعَثْنِي إِلَى قَوْمِي لَعَلَّ اللَّهَ أَنْ يَمُنَّ بِي عَلَيْهِمْ كَمَا مَنَّ بِكَ عَلَى قَبْعَتِي إِلَيْهِمْ فَقَالَ: عَلَيْكَ بِالرَّفْقِ وَالْقَوْلِ

السَّيِّدِ، وَلَا تَكُنْ فُظًّا وَلَا مُتَكَبِّرًا وَلَا حَسُودًا، فَاتَيْتُ قَوْمِي فَقُلْتُ: يَا بَنِي رِفَاعَةَ، يَا مَعْشَرَ جُهَيْنَةَ، إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ، أَذْعُوكُمْ إِلَى الْجَنَّةِ وَأُحَذِّرُكُمُ النَّارَ، وَأَمُرُكُمْ بِحَقِّنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللَّهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ، شَهْرٍ مِنْ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ، يَا مَعْشَرَ جُهَيْنَةَ، إِنَّ اللَّهَ -عَزَّوَجَلَّ- جَعَلَكُمْ خِيَارَ مَنْ أَنْتُمْ مِنْهُ، وَبَغَضَ إِلَيْكُمْ فِي جَاهِلِيَّتِكُمْ مَا حُبِّبَ إِلَى غَيْرِكُمْ، مِنْ أَنْتُمْ كَانُوا يَجْمَعُونَ بَيْنَ الْأَخْتَيْنِ، وَيَخْلِفُ الرَّجُلُ مِنْهُمْ عَلَى امْرَأَةِ أَبِيهِ، وَالْغَزَاةُ فِي الشَّهْرِ الْحَرَامِ، فَاجِئُوا هَذَا النَّبِيَّ الْمُرْسَلَ مِنْ بَنِي لُؤَيٍّ بْنِ غَالِبٍ، تَنَالُوا شَرَفَ الدُّنْيَا وَكَرَامَةَ الْآخِرَةِ، وَسَارِعُوا فِي ذَلِكَ يَكُنْ لَكُمْ فَضِيلَةٌ عِنْدَ اللَّهِ، فَاجَابُوهُ إِلَّا رَجُلًا وَاحِدًا. رواه الطبرانی مختصرا من مجمع الزوائد ٤٤١/٨

188. 'Amr ibne-Murrah Juhani ؓ was invited towards Islām by Nabí ﷺ. He said: O 'Amr ibne-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islām. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allāh; give up idols; perform the pilgrimage of the House of Allāh; fast in the month of Ramadān out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him. Have faith upon Allāh, O 'Amr! Allāh shall grant you peace from the horrors of the Hell. Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabí ﷺ said: You are welcome, O 'Amr ibne-Murrah! Then Amr said: O Rasūlullāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me; Treat them kindly and speak uprightly, but not harshly; not to be arrogant and not to be jealous. I came to my people and said: O Bani Rifā'ah! O people of Juhania! I am a messenger of Rasūl of Allāh towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allāh; give up idols, perform pilgrimage of the house of Allāh, and fast during

the month of Ramadān out of the twelve months. Whoever obeys all of these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allāh has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allāh who belongs to Bani Lui ibne-Ghalib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allāh. All the people of the tribe accepted Islam except one man.

(Tabarīnī, Majma-'uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are *Muharram*, *Rajab*, *Zi-qa'dah* and *Zil-Hajj*.

﴿189﴾ عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

رواه مسلم، باب استحباب ركعتين في المسجد.....، رقم: ١٦٥٩

189. K'ab ibne-Malik رضي الله عنه narrates that Rasūlullāh ﷺ normally never returned from a journey but at the time of *Salāt-ud-Duha* (forenoon prayer). When he arrived, he first went to the *Masjid*, offered two *Raka'ats Salāt*, and sat down there. (Muslim)

﴿190﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: فَلَمَّا أَتَيْنَا الْمَدِينَةَ قَالَ (لِي رَسُولُ اللَّهِ ﷺ): ائْتِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ.

رواه البخارى باب الهبة المقبوضة وغير المقبوضة.....، رقم: ٢٦٠٤

190. Jabir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that when we came to Madīnah, Rasūlullāh ﷺ said to me: Go to the *Masjid* and offer two *Raka'ats Salāt*. (Bukhārī)

﴿191﴾ عَنْ شِهَابِ بْنِ عَبَّادٍ رَحِمَهُ اللَّهُ أَنَّهُ سَمِعَ بَعْضَ وَقْدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُولُونَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَشْتَدَّ فَرْحُهُمْ بِنَا، فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوا لَنَا فَقَعَدْنَا، فَرَحَّبَ بِنَا النَّبِيُّ ﷺ وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا، فَقَالَ: مَنْ سَيِّدُكُمْ وَرَزِيعُكُمْ؟ فَأَشْرْنَا

يَا جَمْعُنَا إِلَى الْمُنْذِرِ بْنِ عَائِدٍ، فَقَالَ النَّبِيُّ ﷺ: أَهَذَا الْأَشَجُّ؟ فَكَانَ أَوَّلَ يَوْمٍ وَضَعَ عَلَيْهِ هَذَا الْإِسْمَ بِضَرْبَةِ لَوْجِهِ بِحَافِرِ حِمَارٍ، قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ! فَتَخَلَّفَ بَعْدَ الْقَوْمِ، فَعَقَلَ رَوَاحِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْتَهُ فَأَلْقَى عَنْهُ ثِيَابَ السَّفَرِ وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا دَنَا مِنْهُ الْأَشَجُّ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوا: هَهُنَا يَا أَشَجُّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَوَى قَاعِدًا وَقَبَضَ رِجْلَهُ: هَهُنَا يَا أَشَجُّ فَقَعَدَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ وَالْطُّفَةَ، وَسَأَلَهُ عَنْ بِلَادِهِ، وَسَمَّى لَهُ قَرْيَةَ قَرْيَةَ الصَّفَا وَالْمُشَقَّرِ وَغَيْرَ ذَلِكَ مِنْ قُرَى هَجَرَ، فَقَالَ: يَا أَبَى وَأُمَى يَا رَسُولَ اللَّهِ! لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا، فَقَالَ: إِنِّي قَدْ وَطِئْتُ بِلَادَكُمْ وَفُسِّحَ لِي فِيهَا قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَكْرِمُوا إِخْوَانَكُمْ فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ، أَشْبَهُ شَيْءٍ بِكُمْ أَشْعَارًا، وَأَبْشَارًا، أَسْلَمُوا طَائِعِينَ غَيْرَ مُكْرَهِينَ وَلَا مُؤْتَوْرِينَ إِذْ أَبَى قَوْمٌ أَنْ يُسَلِّمُوا حَتَّى قُتِلُوا، قَالَ: فَلَمَّا أَنْ أَصْبَحُوا قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَضِيًّا فَتَهُمْ إِيَّاكُمْ؟ قَالُوا: خَيْرُ إِخْوَانٍ، آلَنُوا فِرَاشَنَا، وَأَطَابُوا مَطْعَمَنَا، وَبَاتُوا وَأَصْبَحُوا يُعَلِّمُونَنَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالَى وَسُنَّةَ نَبِيِّنَا ﷺ، فَأَعْجَبَتِ النَّبِيَّ ﷺ وَفَرِحَ بِهَا، ثُمَّ أَقْبَلَ عَلَيْنَا رَجُلًا رَجُلًا، فَعَرَضَنَا عَلَيْهِ مَا تَعَلَّمْنَا وَعَلِّمْنَا فَمِنَّا مَنْ عَلَّمَ التَّحِيَّاتِ وَأُمَّ الْكِتَابِ وَالسُّورَةَ وَالسُّورَتَيْنِ وَالسُّنَنَ.

(الحديث)۔ رواه احمد ۴۳۲/۳

191. Shihab ibne-'Abbad Rahmatullāhi 'alaih narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasūlullāh ﷺ. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabí ﷺ welcomed us and prayed for us. Then looking at us Nabí ﷺ asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-'Aid. Nabí ﷺ said: Is this Ashaj? (some one who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasūlullāh. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabí

ﷺ. Nabí ﷺ was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabí ﷺ sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabí ﷺ, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa. Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasúlullāh! You know the names of our towns more than us. He said: I have walked in your areas and these have been opened to me. Then Nabí ﷺ turned his attention towards the Ansār and said: O People of Ansār! Treat your brothers generously for they are Muslims like you in Islām. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islam with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islam and some were even killed. (That delegation stayed with the Ansār). Then in the morning, Rasúlullāh ﷺ asked them: How did you find your brothers in treating and hosting you? They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our Rabb Tabaraka wa Ta 'ālā and the Sunnah of our Nabí ﷺ. Rasúlullāh ﷺ liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, *Attahiyāt*, someone *Súrah Fātihah*, someone one *Súrah*, some two *Súrah*, and some many *Súnnah*. (Musnad Ahmad)

﴿192﴾ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ.

رواه أبو داود، باب في الطروق، رقم: ٢٧٧٧

192. Jābir رضي الله عنه narrates that Rasúlullāh ﷺ said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwūd)

﴿193﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا.

رواه مسلم، باب كراهة الطروق، رقم: ٤٩٦٧

193. Jābir ibne-'Abdullāh Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ forbade a man who was away for a prolonged duration to come back to his family by night. (Muslim)

Note: From this *Hadīth* it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ط إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ ط إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا﴾
[الاسراء: ٥٣]

Allāh ﷻ said to His Prophet ﷺ: And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because *Shaitān*, verily, provokes discord among them. Surely, *Shaitān* is to man an open enemy. (Al-Isra: 53)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾
[المؤمنون: ٣]

While mentioning the qualities of believers Allāh ﷻ says: And those who turn away from un profitable and shameful talk and actions. (Al-Mu'minūn: 3)

وَقَالَ تَعَالَى: ﴿إِذْ تَلَقَّوْنَهُ بِالِاسْتِغْنَاءِ وَتَقُولُونَ بِافْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ۝ وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا فُ سُبْحَنَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾
[النور: ١٥-١٧]

Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

قَالَ اللَّهُ تَعَالَى: ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزَغُ
بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا﴾
[الاسراء: ٥٣]

Allāh ﷻ said to His Prophet ﷺ: And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because *Shaitān*, verily, provokes discord among them. Surely, Shaitān is to man an open enemy. (Al-Isra: 53)

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾
[المؤمنون: ٣]

While mentioning the qualities of believers Allāh ﷻ says: And those who turn away from un profitable and shameful talk and actions. (Al-Mu'minūn: 3)

وَقَالَ تَعَالَى: ﴿إِذْ تَلَقَّوْنَهُ بِالِاسْتِغْنَاءِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا ۖ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ۝ وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ۖ سُبْحَنَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾
[النور: ١٥-١٧]

Allāh ﷻ says: (A great Punishment would have touched you for that which you had spoken): When you were spreading it with your tongues, and saying with your

mouths that of which you had no knowledge; and you considered that to be insignificant, while with Allāh it was something very great. And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allāh), this is a great false accusation. Allāh advises you not to repeat this ever again, if you are believers.

(An-Nur:15-17)

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'A'isha Radiyallāhu 'anha. at which some simple Muslims innocently began to spread the rumour.

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ لَا إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

[الفرقان: ٧٢]

Allāh ﷻ when mentioning qualities of believers, says: And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably

(Al-Furqān: 72)

Note: They neither join others in sins, nor meetings which go beyond the forbidden unnecessarily involved with them. pay heed to playful limits and nor get

وَقَالَ تَعَالَى: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾ [القصص: ٥٥]

Allāh ﷻ says: And when they hear unprofitable and shameful talk, they withdraw from it.

(Al-Qasas:55)

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: ٦]

Allāh ﷻ says: O you who believe! If an evil doer brings you a piece of news, then make a strict enquiry lest (believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.

(Al-Hujurāt: 6)

وَقَالَ تَعَالَى: ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨]

Allāh ﷻ says: Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says). (Qāf: 18)

AHADITH

﴿ 1 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ. رواه الترمذی وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء، رقم: ۲۳۱۷

1. Abu Hurairah ؓ narrates that Rasūlullāh ﷺ said: The excellence and good observance of Islam by a man is to leave aside what does not concern him. (Tirmidhī)

Note: The meaning of this *Hadīth* is that the perfection and beauty of a man's belief is reflected in his giving up unprofitable talk and actions.

﴿ 2 ﴾ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخارى، باب حفظ اللسان، رقم: ۶۴۷۴

2. Sahl ibne-Sa'd ؓ narrates that Rasūlullāh ﷺ said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

﴿ 3 ﴾ عَنِ الْحَارِثِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَخْبِرْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمْلِكْ هَذَا وَأَشَارَ إِلَى لِسَانِهِ.

رواه الطبرانی باسنادين واحدهما جيد، مجمع الزوائد ۵۳۶/۱۰

3. Hārith ibne-Hisham ؓ narrates: I inquired Rasūlullāh ﷺ: Tell me something which I may hold to firmly. Rasūlullāh ﷺ pointed towards his tongue and said: Control this.

(Tabranī, Majma- 'uz-Zawāid)

﴿ 4 ﴾ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيْ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: فَسَكْتُوْا فَلَمْ يُجِبْهُ أَحَدٌ قَالَ: هُوَ حِفْظُ اللَّسَانِ. رواه البيهقي في شعب الإيمان ۲۴۵/۴

4. Abu Juhaifah رضي الله عنه narrates that Rasúlullāh ﷺ asked the Sahābah Radiyallāhu 'anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasúlullāh ﷺ then said: It is to guard one's tongue. (Baihaqī)

﴿ 5 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزُنَ مِنْ لِسَانِهِ. رواه الطبرانی فی الصغير والوسط وفيه داؤد بن هلال ذكره ابن ابی السخاتم ولم يذكر فيه ضعفاً وبقي رجاله رجال الصحيح غير زهير بن عباد وقد وثقه جماعة، مجمع الزوائد ١٠/٥٤٣

5. Anas ibne-Mālik رضي الله عنه narrates that Rasúlullāh ﷺ said: A slave of Allāh cannot attain the reality of *Ímān*, until he guards his tongue. (Tabraní, Majma-'uz-Zawāid)

﴿ 6 ﴾ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا النَّجَاةُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسْغُكْ بَيْتُكَ، وَابْكْ عَلَى خَطِيئَتِكَ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في حفظ اللسان، رقم: ٢٤٠٦

6. 'Uqba ibne-'Amir رضي الله عنه narrates that I asked: O Rasúlullāh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmidhī)

Note: Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittihāf)

﴿ 7 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في حفظ اللسان، رقم: ٢٤٠٩

7. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Whom

Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise.

(Tirmidhī)

﴿ 8 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْصِنِي، فَقَالَ (فِيمَا أَوْصَى بِهِ): وَاخْزَنْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ فَإِنَّكَ بِذَلِكَ تَغْلِبُ الشَّيْطَانَ. (وهو بعض الحديث) رواه أبو يعلى وفي إسناده ليث بن أبي سليم وهو مدلس،

قال المحقق: الحديث حسن مجمع الزوائد ٣٩٢/٤

8. Abu Sa'id Khudrī رضي الله عنه narrates that a man came to Nabī ﷺ and said: O Rasūlullāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome *Shaitān*. (Majma-'uz-Zawā'id)

﴿ 9 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَغْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا، وَإِنْ اغْوَجَجَتْ اغْوَجَجْنَا. رواه الترمذی، باب ماجاء فی حفظ اللسان، رقم: ٢٤٠٧

9. Abu Sa'id Al Khudrī رضي الله عنه narrates that Rasūlullāh ﷺ said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhī)

﴿ 10 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُ وَالْفَرْجُ.

رواه الترمذی وقال: هذا حديث صحيح غريب، باب ماجاء فی حسن الخلق، رقم: ٢٠٠٤

10. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhī)

﴿ 11 ﴾ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَغْرَابِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ فَذَكَرَ الْحَدِيثَ فِي أَمْرِه إِيَّاهُ بِالْإِغْتَاقِ وَفَكَرِ الرَّقَبَةِ وَالْمِنْحَةِ وَغَيْرِ ذَلِكَ ثُمَّ قَالَ: فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفَّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ.

رواه البيهقي في شعب الإيمان ٢٣٩/٤

11. Barā ibne-'Azib Radiyallāhu 'anhuma narrates that a villager came to Rasūlullāh ﷺ and said: O Rasūlullāh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Baihaqī)

﴿ 12 ﴾ عَنْ أَسْوَدَ بْنِ أَصْرَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي، قَالَ: تَمْلِكُ يَدَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ يَدِي؟ قَالَ: تَمْلِكُ لِسَانَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ لِسَانِي؟ قَالَ: لَا تَبْسُطْ يَدَكَ إِلَّا إِلَى خَيْرٍ وَلَا تَقُلْ بِلِسَانِكَ إِلَّا مَعْرُوفًا.

رواه الطبراني و اسناده حسن، مجمع الزوائد ٥٣٨/١٠

12. Aswad ibne-Asram رَضِيَ اللَّهُ عَنْهُ narrates that he requested: O Rasūlullāh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasūlullāh ﷺ said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue except what is good.

(Tabrānī, Majma-'uz-Zawāid)

﴿ 13 ﴾ عَنْ أَسْلَمَ رَحِمَهُ اللَّهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَطَّلَعَ عَلَى أَبِي بَكْرٍ وَهُوَ يَمْدُ لِسَانَهُ قَالَ، مَا تَصْنَعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ قَالَ: إِنَّ هَذَا الَّذِي أَوْرَدَنِي الْمَوَارِدَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ شَيْءٌ مِنَ الْجَسَدِ إِلَّا يَشْكُو ذَرْبَ اللِّسَانِ عَلَى حَدِيثِهِ.

رواه البيهقي في شعب الإيمان ٢٤٤/٤

13. Aslam Rahimahullāh narrates that 'Umar ibn al-Khattāh رَضِيَ اللَّهُ عَنْهُ saw Abu Bakr pulling his tongue. 'Umar asked: O Khalifah of Rasūlullāh! What are you doing? He said: Indeed this tongue has

brought me to the place of destruction. Rasūlullāh ﷺ said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqī)

﴿ 14 ﴾ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا ذَرَبَ اللِّسَانِ عَلَى أَهْلِي فَقُلْتُ: يَا رَسُولَ اللَّهِ قَدْ خَشِيتُ أَنْ يُدْخِلَنِي لِسَانِي النَّارَ قَالَ: فَأَيْنَ أَنْتَ مِنَ الْإِسْتِغْفَارِ؟ إِنِّي لَا سَتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً.
رواه أحمد ٣٩٧/٥

14. Hudhaifah رضي الله عنه narrates that I was sharp tongued with my family; I said: O Rasūlullāh I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my *Rabb* a hundred times every day. (Musnad Ahmad)

﴿ 15 ﴾ عَنْ غَدِي بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيَّمَنْ أَمْرِي وَأَشَامُهُ مَا بَيْنَ لَحْيَيْهِ.
رواه الطبرانی ورجالہ رجال الصحیح، مجمع الزوائد ٥٣٨/١٠

15. 'Adīy ibne-Hātim رضي الله عنه narrates that Rasūlullāh ﷺ said: Good and evil for a man is between his two jaws. (Tabrānī, Majma-'uz-Zawāid)

﴿ 16 ﴾ عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ يَقُولُ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَغَنِمَ أَوْ سَكَتَ فَسَلِمَ.
رواه البيهقي في شعب الإيمان ٢٤١/٤

16. Hasan Rahimahullāh says that a *Hadīth* has been conveyed to us that Rasūlullāh ﷺ said: May Allāh have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqī)

﴿ 17 ﴾ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَمَتَ نَجَا.
رواه الترمذی وقال: هذا حديث غريب، باب حديث من كان يؤمن بالله..... رقم: ٢٥٠١

17. 'Abdullāh ibn 'Amr Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: He who keeps silent gets deliverance. (Tirmidhī)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqat)

﴿ 18 ﴾ عَنْ عِمْرَانَ بْنِ حِطَّانَ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُخْتَبِئًا بِكَسَاءٍ أَسْوَدَ وَخَذَهُ فَقَالَ: يَا أَبَا ذَرٍّ مَا هَذِهِ الْوَحْدَةُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ.

رواه البيهقي في شعب الإيمان ٢٥٦/٤

18. 'Imrān ibne-Hattān Rahimahullāh narrated that I went to Abu Dhar رَضِيَ اللَّهُ عَنْهُ and found him sitting alone in the *masjid*, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasūlullāh ﷺ saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

﴿ 19 ﴾ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي، فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى أَنْ قَالَ: عَلَيْكَ بِطَوِيلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ، قُلْتُ: زِدْنِي، قَالَ: إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمِيتُ الْقَلْبَ وَيَذْهَبُ بِنُورِ الْوَجْهِ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٢٤٢/٤

19. Abu Dhar رَضِيَ اللَّهُ عَنْهُ narrates: I went to Rasūlullāh ﷺ and said: O Rasūlullāh! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the *Nūr* (light) of the face.

(Baihaqi)

﴿ 20 ﴾ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ أَبَا ذَرٍّ فَقَالَ: يَا أَبَا ذَرٍّ! أَلَا أَدُلُّكَ عَلَى خَصْلَتَيْنِ هُمَا أَخَفُّ عَلَى الظَّهْرِ وَأَثْقَلُ فِي الْمِيزَانِ مِنْ غَيْرِهِمَا؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: عَلَيْكَ بِحُسْنِ الْخُلُقِ وَطَوِيلِ الصَّمْتِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا.

(الحديث) رواه البيهقي ٢٤٢/٤

20. Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ met Abu Dhar and said: O Abu Dhar! Shall I not tell you of two qualities, which are light

on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasúlullāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two.

(Baihaqī)

﴿ 21 ﴾ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَكُلُّ مَا نَتَكَلَّمُ بِهِ يُكْتَبُ عَلَيْنَا؟ فَقَالَ: ثَكَلْتُكَ أُمُّكَ، وَهَلْ يَكُوبُ النَّاسَ عَلَى مَنَاحِرِهِمْ فِي النَّارِ إِلَّا حَصَانِدُ أَلْسِنَتِهِمْ، إِنَّكَ لَنْ تَزَالَ سَالِمًا مَا سَكَتَ فَإِذَا تَكَلَّمْتَ كُتِبَ لَكَ أَوْ عَلَيْكَ. قُلْتُ: رَوَاهُ التِّرْمِذِيُّ، بِاخْتِصَارٍ مِنْ قَوْلِهِ: إِنَّكَ لَنْ تَزَالَ إِلَى آخِرِهِ

رواه الطبرانی باسنادین ورجال احدهما ثقات، مجمع الزوائد ٥٣٨/١٠

21. Mu 'ādh ibne-Jabal رضي الله عنه narrates that I asked: O Rasúlullāh! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin).

(Tabrānī, Majma-'uz-Zawāid)

Note: "May your mother be bereaved of you" is, according to the Arab tradition, an address of affection and not of cursing.

﴿ 22 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَكْثَرُ خَطَايَا ابْنِ آدَمَ فِي لِسَانِهِ. (وهو طرف من الحديث)

رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد، ٥٣٨/١٠

22. 'Abdullāh رضي الله عنه narrates that he heard Rasúlullāh ﷺ saying: Most of the faults that the son of Adam commits are by his tongue.

(Tabrānī, Majma-'uz-Zawāid)

﴿ 23 ﴾ عَنْ أُمِّةِ بِنْتِ أَبِي الْحَكَمِ الْغِفَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: إِنَّ الرَّجُلَ لَيَذْنُومِنَ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا قِيدُ ذِرَاعٍ فَيَتَكَلَّمُ بِالْكَلِمَةِ
فَيَتَبَاعَدُ مِنْهَا أَبْعَدَ مِنْ صَنْعَاءَ. رواه احمد ورجاله رجال الصحيح غير محمد بن اسحاق وقد
وثق، مجمع الزوائد ١٠/٥٣٣

23. A maid-slave of the daughter of Abul Hakam Radiyallāhu 'anha narrates that she heard Rasúlullāh ﷺ saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm's length; then he speaks such a word because of which he is removed from Paradise more than the distance from Madīnah to Sana'a. (Musnad Ahmad, Majma-'uz-Zawā'id)

﴿ 24 ﴾ عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ، وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في قلة الكلام، رقم: ٢٣١٩

24. Bilāl ibne-Hārith Al-Muzani رضى الله عنه, a companion of Rasúlullāh ﷺ narrates: I heard Rasúlullāh ﷺ saying: Any of you says something that pleases to Allah, which he does not deem important, but by this saying, Allah destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allāh, which he does not deem important, but by this saying, Allāh destines His displeasure for him till the Day of Resurrection. (Tirmidhi)

﴿ 25 ﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُرِيدُ بِهَا بَأْسًا إِلَّا لِيُضْحِكَ بِهَا الْقَوْمَ فَإِنَّهُ لَيَقَعُ مِنْهَا أَبْعَدَ مِنَ السَّمَاءِ. رواه احمد ٣/٣٨

25. Abu Sa'id Al-Khudrí رضى الله عنه narrates that Nabí ﷺ said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Ahmad)

﴿ 26 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ. رواه البخاري، باب حفظ اللسان، رقم: ٦٤٧٨

26. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: A man speaks a word pleasing to Allah, without considering it of any importance, yet Allah exalts him in ranks for it. And a man speaks a word displeasing to Allah, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

﴿ 27 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

رواه مسلم، باب حفظ اللسان، رقم: ٧٤٨٢

27. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)

﴿ 28 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ.

رواه الترمذی وقال: هذا

حديث حسن غريب، باب ماجاء من تكلم بالكلمة.....، رقم: ٢٣١٤

28. Abu Hurairah رضي الله عنه narrates that Rasúlullāh ﷺ said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmidhī)

﴿ 29 ﴾ عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَقَدْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ.

(رواه ابوداؤد، باب ماجاء في التشدق في الكلام، رقم: ٥٠٠٨)

29. 'Amr ibn al 'As Radiyallāhu 'anhuma narrates: I heard Rasúlullāh ﷺ saying: I have been commanded to talk briefly, for brevity is better. (Abu Dāwūd)

﴿ 30 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمَ الْآخِرَ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. (الحديث) رواه البخارى، باب حفظ اللسان، رقم ٦٤٧٥

30. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said: He who believes in Allah and the Last Day, should speak what is good or be silent. (Bukhārī)

﴿ 31 ﴾ عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ، أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ. رواه الترمذى وقال: هذا حديث

حسن غريب، باب منه حديث كل كلام ابن آدم عليه لا له، الجامع الصحيح لسنن الترمذى، رقم: ٢٤١٢

31. Umme Habiba Radiyallāhu 'anha, wife of Nabī ﷺ, narrates that Nabī ﷺ said: The words of the son of Adam are against him except enjoining good, prohibiting evil or remembering Allah. (Tirmidhī)

﴿ 32 ﴾ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ فَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي. رواه الترمذى وقال: هذا حديث حسن غريب، باب منه النهى عن كثرة الكلام الا

بذكر الله، رقم ٢٤١١

32. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh ﷺ said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmidhī)

﴿ 33 ﴾ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ.

رواه البخارى، باب قول الله عز وجل لا يسألون الناس الحافا، رقم: ١٤٧٧

33. Mughīrah ibne-Shu'bah رضي الله عنه narrates that he heard Nabī ﷺ saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhārī)

﴿ 34 ﴾ عَنْ عَمَّارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ. رواه ابو داود، باب فى ذى الوجهين، رقم: ٤٨٧٣

34. 'Ammār رضي الله عنه narrates that Rasúlullāh ﷺ said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

﴿ 35 ﴾ عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ مُرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ: آمِنَ بِاللَّهِ وَقُلْ خَيْرًا، يُكْتَبُ لَكَ وَلَا تَقُلْ شَرًّا فَيُكْتَبُ عَلَيْكَ.

رواه الطبرانی فی الاوسط، مجمع الزوائد ٥٣٩/١٠

35. Mu'ādh رضي الله عنه asked: O Rasúlullāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you.

(Tabrāni, Majma-'uz-Zawāid)

﴿ 36 ﴾ عَنْ مُعَاوِيَةَ بْنِ حِذَّةٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: وَنِيلَ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَنِيلَ لَهُ وَنِيلَ لَهُ.

رواه الترمذی وقال:

هذا حديث حسن، باب ما جاء من تكلم بالكلمة ليضحك الناس، رقم: ٢٣١٥

36. Mu'āwiyah ibne-Hidāh رضي الله عنه narrates: I heard Nabí ﷺ saying: Woe to him who says something false just to make people laugh; Woe to him, woe to him. (Tirmidhī)

﴿ 37 ﴾ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِثْلًا مِنْ تَنْنٍ مَا جَاءَ بِهِ.

رواه الترمذی وقال: هذا حديث حسن جيد غريب، باب ما جاء

فی الصدق والكذب، رقم: ١٩٧٢

37. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Nabí ﷺ said: When a man tells a lie, the angels move a mile away from him due to the bad odour of what he came with. (Tirmidhī)

﴿ 38 ﴾ عَنْ سُفْيَانَ بْنِ أَسِيدٍ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَبْرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ لَهُ بِهِ كَاذِبٌ.

رواه ابو داؤد، باب فی المعارض، رقم: ٤٩٧١

38. Sufyān ibne-Asid Al-Hadramī رضي الله عنه narrates: I heard Rasúlullāh ﷺ saying: It is great unfaithfulness that you say

something to your brother, and he believes you while you are lying.
(Abu Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

﴿ 39 ﴾ عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ.
رواه احمد ٢٥٢/٥

39. Abu Umāmah رضي الله عنه narrates that Rasūlullāh ﷺ said: A believer may naturally have all qualities (good or bad) except deception and falsehood.
(Musnad Ahmad)

﴿ 40 ﴾ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيْكُونُ الْمُؤْمِنُ جَبَانًا؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ بَخِيلًا؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ كَذَّابًا؟ قَالَ: لَا.
رواه الامام مالك في الموطا، ما جاء في الصدق والكذب ص ٧٣٢

40. Safwān ibne-Sulaim Rahimahullāh narrates that Rasūlullāh ﷺ was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muatta Imam Malik)

﴿ 41 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَقَبَّلُوا لِي سِتًّا، أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ قَالُوا: مَا هِيَ؟ قَالَ: إِذَا حَدَّثْتُ أَحَدَكُمْ فَلَا يَكْذِبُ، وَإِذَا وَعَدْتُ فَلَا يُخْلِفُ، وَإِذَا أَتَيْتُمْ فَلَا يُخْنُ، وَغَضُّوا أَبْصَارَكُمْ وَكَفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ.

رواه ابو يعلى ورجاله رجال الصحيح الا ان يزيد بن سنان لم يسمع من انس وفي الحاشية: رواه

ابو يعلى وفيه سعيد او سعد بن سنان وليس فيه يزيد بن سنان وهو حسن الحديث، مجمع الزوائد ٥٤١/١٠

41. Anas ibne-Mālik رضي الله عنه narrates that Nabī ﷺ said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts.
(Abu Ya'lā, Majma-'uz-Zawāid)

﴿ 42 ﴾ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

رواه مسلم باب قبح الكذب.....، رقم: ٦٦٣٧

42. 'Abdullāh رضي الله عنه narrates that Rasūlullāh ﷺ said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddiq (standard bearer of truth) by Allāh. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allāh. (Muslim)

﴿ 43 ﴾ عَنْ حَفْصِ بْنِ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه مسلم، باب النهي عن الحديث بكل ما سمع، رقم: ٧

43. Hafs ibne-'Āsim رضي الله عنه narrates that Rasūlullāh ﷺ said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

﴿ 44 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

رواه ابو داود، باب التشديد في الكذب، رقم: ٤٩٩٢

44. Abu Hurairah رضي الله عنه narrates that Nabí ﷺ said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

﴿ 45 ﴾ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: وَبِئْسَ قَطْعَتْ عُقَى أَخِيكَ. ثَلَاثًا. مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَخْسِبُ فَلَانَا وَاللَّهُ حَسْبِي، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ.

رواه البخاري، باب ماجاء في قول الرجل ويلك، رقم: ٦١٦٢

45. 'Abdur Rahmān ibne-Abi Bakra Radiyallāhu 'anhuma narrates that a person praised another before Nabí ﷺ (and the

one being praised was also present). Nabi ﷺ said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should just say: I think so and so is a good man, Allāh is going to account him (and Allāh alone in reality knows whether he is good or bad). I cannot praise anyone before Allāh with certainty. (Bukhārī)

﴿ 46 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُضْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فَلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُضْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ.

رواه البخارى، باب ستر المؤمن على نفسه، رقم: ٦٠٦٩

46. Abu Hurairah ؓ narrates: I heard Rasúlullāh ﷺ saying: All of my followers will be forgiven, except those who sin openly. Sinning openly is that a man commits an evil deed at night; and Allāh keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allah veiled his sin, and at dawn he himself lifted the veil which Allah had put on him. (Bukhārī)

﴿ 47 ﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ.

رواه مسلم، باب النهى عن قول هلك الناس، رقم: ٦٦٨٣

47. Abu Hurairah ؓ narrates that Rasúlullāh ﷺ said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

﴿ 48 ﴾ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تُوَفِّي رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَغْنَى رَجُلًا: أَبَشِّرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَوْ لَا تَذَرْنِي، فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَغْنِيهِ أَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ.

رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن اسلام المرء.....، رقم: ٢٣١٦

48. Anas ibn Mālik ؓ narrates that a Sahābī died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasúlullāh ﷺ told him: How do you know? Perhaps he spoke

something irrelevant or was miserly about something which would cause him no loss. (Tirmidhi)

Note: The meaning of this *Hadīth* is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

﴿ 49 ﴾ عَنْ حَسَّانِ بْنِ عَظِيَّةٍ رَحِمَهُ اللَّهُ قَالَ: كَانَ شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَنَزَلَ مَنْزِلًا فَقَالَ لِغُلَامِهِ: اثْنَا بِالسُّفْرَةِ نَعْبَثُ بِهَا، فَأَنْكَرْتُ عَلَيْهِ، فَقَالَ: مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَخْطِئُهَا وَأَزِمُّهَا غَيْرَ كَلِمَتِي هَذِهِ فَلَا تَحْفَظُوهَا عَلَيَّ وَاحْفَظُوهَا مَا أَقُولُ لَكُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ فَانْكِزُوا هَؤُلَاءِ الْكَلِمَاتِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْأَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.

رواه احمد ٣٣٨/٢٨

49. Hassān ibne-'Atiyyah Rahimahullāh says: Shaddād ibne-Aws ؓ was on a journey. He camped at a location and said to his slave: Bring the Sufra (the cloth spread on the ground for placing food to eat), to have some leisure. (Hassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūlullāh ﷺ saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْأَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allāh! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue,

and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen.

(Musnad Ahmad)

GLOSSARY

Transliteration

Meaning

'Abd عَبْد	-a reverential term for the most obedient to Allah: slave of Allāh; slave.
'Alim عَالِم	-a man properly educated in Qur'ān, <i>Hadith</i> and Islāmic jurisprudence from authentic sources.
'Alaih-his Salam العليه	-peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allāh.
Ashab-us-Suffah أَصْحَابُ الصُّفَّة	-some 70 or so destitute <i>Muhajirīn</i> that used to reside on the raised extension of <i>Masjid-un-Nabawi</i>
Ansar أَنْصَار	-the helpers. A term used for those who embraced Islām in Al-Madināh in the very beginning, and vigourously lent their services to Islām.
Allah ﷻ	-Allah the Exalted.
Dajjal دَجَّال	-the Great Deceiver' who will appear near the end of the world and will claim to be God, and will be killed by 'Īsā عليه السلام at his second coming.
Fatwa فَتْوَى	-decree concerning Islamic Law.
Hadith حَدِيث	-the saying of Prophet Muhammad ﷺ through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.
Halal حَلَال	-that which is lawful and permitted in Islām.

Harm حَرَم	-a sanctuary, a sacred territory. Makkah has been considered a Harm since the time of Ibrāhīm <small>عليه السلام</small> . All things within the limit of the limit are protected and considered inviolable. Madīnah was also declared a <i>Harm</i> by the Prophet, thus the word <i>Harmāin Sharafāin</i> , the two honoured sanctuaries.
Haya حَيَا	-the essence of <i>Hayā</i> is that; it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.
Haram حَرَام	-that which is unlawful or prohibited in Islām.
Hauz-al-Kauthar حَوْضُ الْكَوْثَرِ	-literally means 'The Pond of Abundance'. A pond in Paradise which is exclusively assigned to Prophet Muhammad <small>ﷺ</small> .
Hudud حُدُود	-the limits ordained by Allah. This includes the punishment for crimes according to the Islamic Law.
Jannat-ul-Baqi جَنَّةُ الْبَقِيعِ	-the cemetery where a good many of the Sahābah are buried. It is located in the south-east side of Madinah.
Jihad جِهَاد	-literally means to strive in the path and cause of Allah and Islām.
Khair-ul-Umam خَيْرُ الْأُمَمِ	-the best among the communities, or the people of all the Prophets of Allāh; the <i>Ummah</i> of Prophet Muhammad <small>ﷺ</small> .
Khushu'-wa Khudu خُشُوعٌ وَخُضُوعٌ	-submissive humility entrenched with the fear of Allāh.
Mashwarah مَشْوَرَةٌ	-consultation; deliberation; conference; counsel; advice; suggestion.
Mi'raj مِعْرَاج	-literally means 'An Ascent'. Muhammad's <small>ﷺ</small> journey to heaven; called also Isra, 'the nocturnal journey'. It is narrated to have taken place in the

Muhājir

مُهَاجِرٌ

-from the word *Hijrah* or migration. One who had performed *Hijrah* either by (1) leaving *Makkah* with Prophet Muḥammad Ṣallallāhu ‘alaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.

Rabb

رَبٌّ

Sustainer, Cherisher.

Raḍiyallāhu

‘anha

رَضِيَ اللَّهُ عَنْهَا

- Allāh is pleased with her.

Raḍiyallāhu

‘anhum

رَضِيَ اللَّهُ عَنْهُمْ

- Allāh is pleased with them.

Raḍiyallāhu

‘anhuma

رَضِيَ اللَّهُ عَنْهُمَا

- Allāh is pleased with them both.

Raḍiyallāhu

‘anhu

رَضِيَ اللَّهُ عَنْهُ

- Allāh is pleased with him.

Raḥimahullāh

رَحِمَهُ اللَّهُ

-May Allāh bless him with His mercy.

Ṣallallāhu

‘alaihi wasallam

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

-peace and blessings of Allāh be upon him (Muḥammad).

Ṣadaqah

صَدَقَةٌ

-a term used in the Qur’ān for Almsgiving. Charity.

Taqwā

تَقْوَى

-fear of Allāh; Allāh consciousness; piety and self-restraint.

Tartīl

تَرْتِيلٌ

-measured recitation of the Qur’ān, with close emphasis to its inflection rules.

BIBLIOGRAPHY

'Amalul Yaumi wal Lailah by Ibne-Sunní died 364 AH	Maktabat Sheikh, Karachí.
'Amalul Yaumi wal Lailah by Nasaí died 303 AH	Muassisa tur Risāla Beirut.
'Áridatul Ahwadí with Sharh Tirmidhí by Ibn-ul- 'Arabi, died 543 AH	Dārul Kutub Al-'Ilmia Beirut.
'Awnul Ma'búd, by Abit Taiyab with Sharh Iibn-e-Qaiyim,	Dārul Fikr beirut.
'Umdatul Qāri. Sharh-ul-Bukhārī by 'Ayní ddied 855 AH	Maktaba Madínah, Lahore.
'Addurar-ul-Muntathirah by Siyútí died 911 AH	Dārul Fikr Beirut.
Al- 'Ilala-ul-Mutanāhia on Ahādīthil Wāhia by Ibnul Jawzī	Dārul Kutub Al-'Ilmia Beirut.
Al Fath-ur-Rabbānī by Tartīb Musnad A! Imām Ahmad Ibn-e-Hambal Shaibānī	Dārul Ihyā -ut-'Turāth Al- 'Arabi Beirut.
Al Istí'ab by Ibne 'Abdul Bar	Dār Ihyā-ut-Turāth Al- 'Arabi Beirut.
Al Isāba by 'Asqalānī died 852 AH	Dār Ihyā-ut-Turāth Al-'Arabi Beirut.
Al Jāmi-'us-Saghír by Siyútí died 911 AH	Dārul Fikr Beirut.
Al Jāmi-'us-Sahíh by Tirmidhí died 279	Dārul Bāz Makkah.

- Al Kāshif
by Dhahabí died 748 AH
- Al Laāli Al Masnú'ah on
Ahādithul Mawdú'ah
by Siyútí
- Al Maqāsidul Hasanah
by Sakhāwí died 902 AH
- Al Matālib-ul- 'Aliya with
Zawāidil Masānīdith Thamānia
by 'Asqalānī
- Al Mawdú Al Kubra
by Mulla 'Alí Qārí died 1111 A.H.
- Al Mu'jamul Kabír
by Tabarānī died 360 AH
- Al Mu'jamul Wasít
by Jamā atim Minal Mutaqaddimín
- Al Munjid fil Lughat by Louis Ma'lúf
- Al Musannaf 'Abdur Razzāq
died 211 AH
- Al Musnad 'Al Jami'
by Jamā'atimminal 'Ulamā.
- Al Mustadrak 'Alas Sahihain
by Hākīm died 405 AH.
- Al Wābil us sāib
by Ibnul Qaiyim Al Jawzia died 751 AH
- Al-Bidiyā wan Nihāya
by Ibn-e-Kathir died 774 AH
- An Nihāyah by Ibnul Jazrí died 606 AH
- Ar Ríad by Jabrān Mas 'úd
- Ar Rawdu1 Anf by Suhailí, died 581 AH
- Al-Maktabat-ut-Tijāriyah,
Makkah.
- Dārul Kutub Al 'Ilmia,
Beirut.
- Dārul Bāz lin Nashri wat
Tawzí.
- Dārul Bāz, Makkah.
- Al Maktabatul Atharia.
- IdāratulQurin, Karachí.
- Daftar Nashr Farhang
Islāmí.
- Dārul Mashriq, Beirut.
-ul-Islāmí.
- Dārul Jeel. Beirut.
- Maktabatul Atharia.
- Maktaba Dārul Bayān,
Dimashq.
- Dār-u!- Hadíth, Cairo.
- Ismā 'iliyyān, Írán.
- Dārul'Ilm by Malayín,Beirut.
- Dārul lyā-ut-Turāth Al
'Arabi, Beirut.

- | | |
|---|--|
| As Sunan Al-Kubrā
by Baihaqí died 458 AH | Dārul Ma'rifa |
| Ash Shadhrah on Ahadīth
Al Mushtahira by Ibn-e-Túlún
died 656 AH. | Dārul Kutub Al 'Ilmia
Beirut. |
| Ash-Shamāil-al- Muhammadiyyah
by Tirmidhí died 279 AH | Maktaba Nizzār Mustafā
Al Bāz. |
| At Targhīb wat Tarhīb
by Mundhirí died 656 AH | Dār Ihyā-ut-Turāth
Al'Arabí, Beirut. |
| Badhl-ul-Majhūd fi Halli Abí Dāwūd
by Saharanpury died 1346 A.H. | Ma'hadul' Khalíl Karachí. |
| Bayān-ul-Qur'ān
by Maulānā Muhammad Ashraf 'Alí Thānwí | Mír Muhammad Kutub
Khānā. |
| Dhakhíratul Huffāz
by Hāfiz Muhammad Ibne-Tāhir died 507 AH. | Dārus Salf, Riyādh. |
| Faid-ul-Qadír Sharh Jāmi-'us-Saghír'
by Manāwí died 1031 AH. | Dār Al Bāz, Makkah. |
| Fath-ul-Bārí Sharh Al Bukhārí
by Ibn-e-Hajar Al 'Asqalātní deid 852 | Maktaba Halabí, Egypt. |
| Gharīb-ul-Hadīth
by ibn al Jawzí died 597 AH. | Dār Al Kutub Al'Ilmia.
Beirut. |
| Hilyat-ul-Awliyā
by Abí Nu 'īm died 430 AH. | Dār Al Fikr. Beirut. |
| Injāh-ul-Hāja
by Mujaddidí died 1295 AH. | Qadímí Kutub Khānā
Karachi. |
| Iqāmatul Hujjah
by 'Abdul Hayy Al Lakhnawí died 1303 AH. | Al Fārúq Al Hadítha, Al
Cairo. |
| Irshād-us-Sāri on Sharh-ul-Bukhārí
by Qastalānī died 923 AH. | Dār Ihyā-ut-Turith Al
'Arabi, Beirut. |
| Ithāfus Sādah
by Muhammad ibn-e-Muhammad
Az Zubaidí | Dārul-Fikr, Beirut. |

- Jāmi 'Bayān-ul- 'Ilmi wa fadlihí
by Ibn-e- 'Abdul Bar
- Jāmi'ul Ahādith
by Siyútir died 911 AH.
- Jāmi'ul Usul
by Ibn-e-Athir Al Jazrí died 606 AH.
- Jāmi'ul-'Ulúm wal Hukm
by Ibnul Farj
- Kashful Khifā
by Al 'Ajlúní died 1162 AH
- Kashfur-Rahmān
by Maluana Ahmad Sa'id Ad Dehlwi
- Kitab Al Mawdu'āt
by Ibnul Jawzī died 597 AH.
- Lisān-ul-'Arab
by jamāl Uddín died 711 AH.
- Lisān-ul-Mízān on Asmāur Rijāl
by IbneHajar Al- 'Asqalānī deid 852
- Ma'iriful Hadīth
Maulana Muhammad Manzar Nu 'mānī
- Ma'ārifus Sunan
by Sheikh Binnorí died 1397AH.
- Majma' Bihār-ul-Anwār
by Sheikh Muhammad Tāhir died 986 AH.
- Majma-'ul-Bahrain fī Zawāidil
Mu'jamaín by Haithamí
- Majma-'uz-Zawāid wa Mamba'ul
Fawāid by Haithamí died 807AH
- Masābih-us-Sunnah
by Baghawí died 516 AH
- Mawsu 'ā-tul-Ahadīth wal
Athār-ud-Da'ifah by Jmā 'at-mina! 'Ulmā
- Dārul Kutub Al 'Ilmia,
Beirut
- Dārul-Fikr, Beirut.
- Dārul-Fikr. Beirut.
- Dārul-'ulúm Al Hadītha,
Beirut.
- Dār Ihyā-ut-Turith Al
'Arabi, Beirnit.
- Maktaba Rashídia, Karachí.
- Muhammad Sa'id & Sons.
Karachí.
- Dār Beirut lit Tibā 'ati wan
Nashr.
- Idāra Tālífāt Ashrafía,
Multān.
- Dārul Ishā'at, Karachi.
- Maktaba Binoria, Karachi.
- Maktaba Dārul Imān,
Madínah.
- Maktabatur Rushd.
Riyādh.
- Dārul-Fikr, Beirut.
- Dārul Ma'rifa. Beirut.
- Maktaba Al Ma'rif lin
Nashr.

- Mawsúā-tul-Hadīth-ush-Sharīf
on Kutub-us-Sittah
Mazāhir-e- Haque
Miftāh Kunúzis Sunnah
by Muhammad Fuad AlBāqī
Mirqāt-ul-Māfatīh
by Mullā 'Alī Qārī died 1111 AH
Mishkāt-ul-Masābih
by Khatib Tibrīzī died 737 AH
Misbā-huz-Zujājah
by Abī Bakr Al Kanānī died 840 AH
Mizān-ul-I'tidāl fī Naqd-ur-Rijāl
by Dhahabī died 748 AH
Mu'jamul Buldān
by 'Abdullāh al Baghdādī died 626 AH
Muattā Al Imām Mālik died 179AH
Mukhtathar Sunan Abī Dāwūd
by Mundhirī died 656 AH
Mukhtār-us-Sihhāh
by Abī Bakr Arrāzī
Musnad Abu Ya'lā
by Al Mawsilī; died 307 AH
Musnad Al Imām Ahmad
ibn-e-Hambal died 241 AH
Musnad Ash Shāf'ī died 204 AH
Musannaf ibn-e-Abi Shaibah
died 235 AH
Qawā'id fī'Ulūmil Hadīth
by Maulana Zafar Ahmad Uthmāni
died 1394 AH
Sahih Al Bukhārī with
Dārul Salām Riyādh.
Dārul Ishā'at.
Suhail Academy. Lahore.
Maktaba Imdādia, Multan.
Al Maktabul Islāmī. Beirut.
Al Jinān lit Tabā'ati wan
Nashr, Beirut.
Al Maktaba Al Atharia,
Pakistan.
Dār Ihyā-ut-Turāth Al
'Aiabi. Beirut.
Nūr Muhammad, Karachi.
Maktaba Atharia. Pakistan.
Al Markazul 'Arabi lith-
Thaqafa.
Dārul-Qiblah, Jeddah.
Dārul-Fikr, Beirut.
Dārul Kutub Al 'Ilmia,
Beirut.
Idāratul Qurān. Karachi.
Shirkatul 'Ubaikān lin
Nashr, Riyādh.
Dār Ihyā-ut-Turāth

- Sharhul Kirmānī
Sahīh Ibn-e-Hibbān bi Tartīb
ibn-e-Buldān died 739 AH
- Sahih Ibn-e-Khuzaimah died 311 AH
Sahih Muslim by Sharh An Nawawī
died 676 AH
- Sharh-us-Sunnah
by Baghawī died 516 AH
Sharh Sunan Abi Dāwūd
by 'Aynī died 855 AH
- Sharh Tibī 'Ala Mishkāt-ul-
Masābīh by Tibī died 743 AH
Sharh-us-Sanūsī by Imām
Muhammad As Sanūsī died 895 AH
- Shu'abul Imān by Baihaqī
died 458 AH
Sunan Dāramī died 255 AH
- Tafsir 'Uthmānī
by Maulana Shabbir Ahmad 'Uthmānī
- Tafsīr Al Kabīr by Rāzi
- Tafsir ibn-e-Kathīr died 774 AH
Tahzīb Al Kamel on Asmā ur Rijāl
by Muzī died 742 AH
- Tahzib-ul-Asmā wal Lughāt
by Nawawī died 676 AH
Takmalah Fathul Mulhim
by Maulānā Muhammad Taqi Al 'Uthmānī
- Tanzī hush Sharī'ah Al Marfū'ah
by Kanānī died 963 AH
- Taqrib-ut-Tahzīb
by Ibn-e-Hajar Al 'Asqalānī died 852 AH
- Al'Arabī, Beirut.
Muassissat-ur-Risāla, Beirut.
- Al Maktab-ul-Islāmī, Beirut.
Dār Ihyā-ut-Turāth
Al'Arabī, Beirut.
Al Maktab-ur-Islāmī.
Beirut.
Maktabat-ur-Rushd,
Riyādh.
- Idāratul Qurān wal 'Ulūm-
ul-Islāmīa.
Maktaba Dārul-Bāz, Makkah.
- Dārul kutu Al 'Ilmiya,
Beirut.
Qadīmī Kutub Khānā,
Karachi.
- Matba'a Al Malik Fahad.
- Dārul Kutub Al 'Ilmiya,
Beirut.
- Dārul Ma'rifa.
- Dārul -Fikr, Beirut.
- Dārul Kutub Al 'Ilmiya,
Beirut.
Maktaba Dārul 'ulum,
Karachi.
- Dārul Kutub Al 'Ilmiya, Beirut.
- Dārul Rushd, Syria.